

SLINGSHOT

BREAKING DOWN
THE MARKET
IN OUR HEADS:

abandoning
the logic
of capital

By Kermit

It was easier, when I was younger, to hold onto a sense of righteousness when I looked out at the world, to see very clearly those elements of society that were fucked up and to cast myself against them. One of the most difficult things about continuing to be a radical as I grow older is realizing the extent to which all of the messed up ways of thinking that I am critical of are also present within me and manifest in interpersonal dynamics in my life as much as they do anywhere else.

An insidious example of this is the way that capitalist logic sets itself up as common sense; how any notion of value becomes linked to cash value and acting pragmatically in the

REAL ACTION ON CLIMATE, NOT FALSE SOLUTIONS Protest the C.O.P. in Copenhagen

By PB Floyd

This fall should see massive global protests to pressure government bureaucrats and their corporate opportunist masters to get serious about taking steps to decrease human emissions of global warming gasses. There are protests planned to precede and coincide with the 15th Conference of the Parties (COP) in Copenhagen, Denmark December 7-18 — a crucial world meeting under the United Nations Framework Convention on Climate Change (UNFCCC) that is struggling to negotiate a successor treaty to the expiring (and failed) Kyoto Protocol. There will also be a few scattered protests aimed at the hugely flawed greenhouse emissions / climate laws currently working their way through Congress.

But as I write this article, it seems fairly unlikely that there will be protests and resistance at a level anywhere close to the scale of the danger, although it doesn't have to

depend on killing the earth, we're really killing ourselves.

It is easy to figure "well, we're fucked — there is no way to turn this ocean-liner around in time", and use that as a comfortable excuse to stay disengaged. But this cop-out won't work in the long-term. Psychologically, it means you have to use more and more

from which we evolved, all the stuff we spend our days working on and worrying about isn't going to matter.

It is amazing how easily the brewing climate catastrophe can get lost in a blizzard of concerns and problems: the economic crisis, the wars in Afghanistan and Iraq, health care reform, gay marriage — the list goes on. And



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An insidious example of this is the way that capitalist logic sets itself up as common sense; how any notion of value becomes linked to cash value and acting pragmatically in the world comes to mean hoarding or selling what is marketable and treating what is inexpensive and abundant as inconsequential. Even in radical circles the effect of this is pervasive, particularly the extent to which we let ourselves become afraid of scarcity and distrustful of the good faith of our friends and neighbors.

Scarcity versus Abundance

On the one hand a critique of scarcity thinking is very simple; systems of power use the idea of material scarcity to frighten people



into accepting their legitimacy. The matter is complicated, however, by the fact that scarcity is real. In climates where the ground freezes in the winter or the land dries up in the summer, there have always been seasonal scarcities.

PROTEST the C.O.P. in Copenhagen

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This fall should see massive global protests to pressure government bureaucrats and their corporate opportunist masters to get serious about taking steps to decrease human emissions of global warming gasses. There are protests planned to precede and coincide with the 15th Conference of the Parties (COP) in Copenhagen, Denmark December 7-18 — a crucial world meeting under the United Nations Framework Convention on Climate Change (UNFCCC) that is struggling to negotiate a successor treaty to the expiring (and failed) Kyoto Protocol. There will also be a few scattered protests aimed at the hugely flawed greenhouse emissions / climate laws currently working their way through Congress.

But as I write this article, it seems fairly unlikely that there will be protests and resistance at a level anywhere close to the scale of the danger, although it doesn't have to be like that. Right now, human society is on a path that goes over a cliff — consuming and developing thoughtlessly, competing instead of cooperating, and using up the earth's finite resources and ability to absorb pollution at an alarming rate. Continuing greenhouse gas emissions at the present rate will cause a climate catastrophe. These emissions are already causing the largest species extinction in world history. And yet instead of building alternative energy infrastructure or learning to use less, the world is building new coal fired power plants every week.

There is a different path available. Many people are working on figuring out the social, cultural and technological details for a new direction in which humans don't live our lives at the expense of our future and the rest of the environment's health. Humans are part of the world's ecosystem — we are not above it or separate from it. When our day-to-day lives

depend on killing the earth, we're really killing ourselves.

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emotional energy on denial and justification — avoiding the signs that are increasingly all around us that something is seriously wrong. Wouldn't it be easier to face the unpleasant facts and rather than turning away, overcome our fears and paralysis by getting engaged in addressing the root of the problem?

It is up to all of us — as individuals, as members of the activist community, and as conscious beings who are part of the natural world around us — to cut through the fog, the sense of resignation, disempowerment and frustration — and figure out how we can go down a different path. If human societies don't change course soon and figure out a way to maintain the ecological balance on the planet

for most people, it can be hard enough just to get through the day on a personal level — juggling work, family and a million other things while trying to carve out some time for freedom and pleasure.

Somehow, we have to figure out a way to put decreasing greenhouse gas emissions on the front burner and keep it there to demand real action, not the false solutions, greenwashing, and gradualism leading to non-action that is the current reality. Protests in the streets and grassroots organizing are the key — the mainstream economic and political systems are incapable of changing paths because they created the emissions-

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Scarcity versus Abundance

On the one hand a critique of scarcity thinking is very simple; systems of power use the idea of material scarcity to frighten people



into accepting their legitimacy. The matter is complicated, however, by the fact that scarcity is real. In climates where the ground freezes in the winter or the land dries up in the summer, there have always been seasonal scarcities. With the spread of globalization and the creation of immense wealth and poverty, those climate imposed scarcities have been joined, and in some cases replaced by economically imposed scarcities. As our mass society alters the world to the point of ecological crisis, the specters of newer and grander scarcities everyday present themselves.

It is important to remember that these modern scarcities have been created by the extension of market logic into the environment itself, each new crisis is used as an excuse to expand the jurisdiction of the market system of value. People have been compelled to sever their connections to the Earth and destroy their awareness of its rhythms. The fear generated from that destruction is used to convince people that they need the system.

Whether we treat undeveloped land, forests and waterways as scarce commodities, or abundant commodities, we cheapen them. When we allow ourselves to talk about

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By Prentice Pirate

When my partner was laid-off by a multinational, expletive-deleted, employer in August of 2000, we faced a financial disaster. She had been previously diagnosed with leukemia, had already had multiple lengthy hospitalizations, required weekly visits to a Hematology/Oncology clinic, and would eventually need a Bone Marrow Transplant, an expensive procedure costing more than \$200,000. She had only continued working to maintain her health insurance. Now that insurance would be gone in a few months. What were we going to do?

In a weird way that lay-off was the best thing that could have happened to us. It turned out that she was eligible for Medicare because

Leukemia is considered a total disability. She applied for coverage immediately after she

'Medicare isn't perfect, but at least we don't have pending lawsuits against them for denial of care'

was laid off. When she finally had the transplant, the costs were covered by Medicare, saving us at least \$15,000 in co-payments.

Now the entire country is facing a financial disaster. Private HMO/Insurance companies

have bled us to the point of death, while providing an absolute minimum of actual health care. It's time to expand Medicare coverage to everyone, instead of limiting it to those over 65 and/or totally disabled. The reasons for this are so obvious that they almost defy explanation.

Medicare's administrative costs are about 4% of its total operating budget. HMO or insurance company administrative costs range between 25%-40%.

The actual price that Medicare pays for a given service or procedure is far lower than a HMO/Insurance company has to pay for the identical procedure. When my partner had her

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SLINGSHOT

Slingshot is an independent radical newspaper published in Berkeley since 1988.

This paper is a result of folks coming together to exercise their intellect, creativity, and cooperative autonomy. It is in itself an act of community and defiance in the face of capitalism. This issue of the paper contains a lot about health: physical, psychological and spiritual (variously defined).

Health care is a huge topic, with teabaggers protesting (though probably not actually teabagging) the O-man's proposals. Why are we even debating this? Shouldn't we all just have health care, as human beings, as beings in general? But we live in some reality none of us signed up for, and the lunatics who think capitalism is a good idea are right now trying to decide if we should be forced to pay for a broken system of so-called health care, which is really just more profit for those with money at the expense of those without. Real health is not just the absence of symptoms, but is also being free enough to choose how to live, being able to live without having to fuck others over or getting fucked over yourself.

The best prescription for health is living true to yourself, without alienation, or an alienating power telling you what to do. We here at *Slingshot* are struggling toward that goal, though it may be in fits and starts, with our own unexpressed anger and alienation weighing us down, with unhealed hurts blinding us to our beauty and fabulousness. Even with all our woundedness we hope to bring you, dear reader, a large slice of energy, beauty, honesty and vision.

Reports of the death of independent print media appear to be greatly exaggerated, at least around the *Slingshot* shipping basement which fills up with paper this time of year. Together with piles of this paper and huge stacks of the 2010 Organizer, we're excited to be publishing our first book (see ad to the right). Making a book was a lot of work and

Talking Back To The Man

Gerald Smith

WINNER 4th Annual Slingshot Award For Lifetime Achievement

Slingshot awarded its 4th annual award for Lifetime Achievement to Gerald Smith at our 21st birthday party in March. Gerald has been a key member of the direct action, grassroots radical scene in the East Bay since *Slingshot* started in 1988, and long before that. In addition to writing for *Slingshot* over the years, he frequently drops by our offices for spirited discussions. Gerald challenges lazy assumptions and offers sharp critiques in a funny, comradely and engaging way.

Slingshot created our lifetime achievement award to recognize direct action radicals who have dedicated their lives to the struggle for alternatives to the current system. Front-line radicals frequently operate below the radar and lack recognition, which is too bad. While awards can be part of systems of hierarchy, a complete lack of recognition for long-term activists robs us of chances to appreciate and learn from the contributions individuals can make during a lifetime of organizing. Thanks, Gerald, for your continuing contributions to the struggle. Here's a short biography of Gerald.

...

Gerald was exposed to radical activism and ideas at an early age, and he's stayed engaged and active ever since. "When I grew up, there was an existing social movement in progress. The civil rights movement was not limited to the South. We had become a mass movement in the North. That social movement made it relatively easy for me to connect —

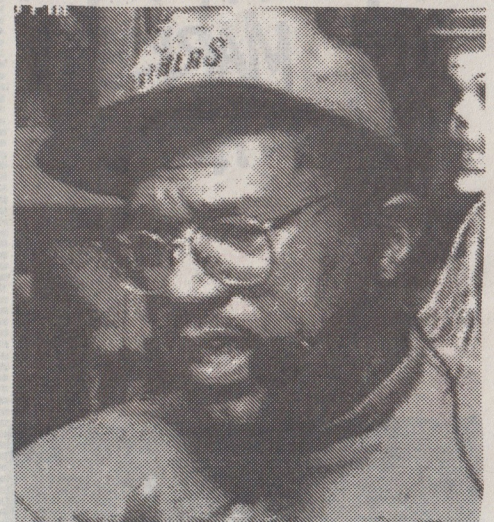


contrasts activism in the mid-1960s to activism now, noting that at that time, just hanging a flier in a building advertising a tenant's meeting would bring a significant portion of the tenants to a meeting, ready to go on strike. "It was easy because the buildings were falling down. It was very clear that unity in action — you could actually win things. Now there is extreme alienation — people on the same block don't even know each other." Back in 1960s "even in a 14 story project, we tended to know each other." The rent strikes in Harlem proved extremely effective, as building after building struck and won improved conditions.

In 1967, Gerald entered Manhattan Community College. "That's when I really started to get political." He worked on a broad range of political action on the campus. In 1969, he joined the Black Panthers, inspired by the Black Panther 21 case. "It was so clear that they were being framed up. I thought, if they're framing them up, these guys must be revolutionaries." Gerald notes that the Panthers were the best people he ever worked with. He worked on the takeover of Lincoln Hospital with the Young Lords and helped run the Martin Luther King, Jr. Liberation School, a free school run by radicals. He also sold the Black Panther paper and continued working on housing protests and strikes. But mostly, he worked on the Panther 21 case.

When the Panthers split in 1971 with ugly

apartheid movement at the University of California, Berkeley, which saw a huge, ongoing sit-in in 1984 and a militant shantytown protest in 1985. In 1990, working with activists



he met during the anti-apartheid struggle, Gerald was one of the founders of Copwatch in Berkeley, which eventually spread worldwide. He's worked with Copwatch in Berkeley ever since.

In the mid-1990s, Gerald was one of the early DJs at Free Radio Berkeley, an unlicensed micro-powered radio station at 104.1 FM. Gerald has also worked with KALX, on the Amandla Program, and volunteered at KPOO and KPFA. In 1999, helped organize street protests against a Pacifica takeover of KPFA. Currently he is running for the KPFA

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The point of publishing the book was to protect People's Park, in Berkeley, from continued University of California repression — they still think they own the land under the Park — and to inspire folks everywhere to create their own parks on vacant land everywhere. Land belongs to all beings on the earth — reclaim it. We hope to have some articles about the current struggles at People's Park, including illegal arrests of park users and a crackdown on free speech, in next issue. But for now we've featured other land issues including a Redwood treesit and I-69 protests.

Slingshot is always looking for new writers, artists, editors, photographers, translators, distributors & independent thinkers to make this paper happen. If you send something written, please be open to being edited.

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because it was large, because it was clear, it was urgent."

Born in 1949, he grew up in the South Bronx and went to see Malcolm X with his father when he was 10. "I was enamored of Malcolm X — I thought he was the best thing since sliced bread." But Gerald didn't find Malcolm's religious rhetoric convincing — Gerald had already read and rejected the Bible and religion by the time he was 10.

When Gerald was 14, he joined the NAACP youth group but he found it to be bureaucratic and timid. "The NAACP was afraid of young people — we never made decisions on our own." So Gerald joined CORE [Congress of Racial Equality] and started organizing rent strikes in Harlem during 1964 and 65. He

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When the Panthers split in 1971 with ugly arguments broadcast on mainstream TV, Gerald entered a period of serious study trying to understand what had gone wrong. He became more committed to the radical struggle. During this period, he moved away from a black nationalist position and moved towards a class analysis. While he knew that "the oppression is all intertwined" he concluded that "blacks alone couldn't overthrow capitalism by themselves" and he rejected the multi-vanguardist ideas of the times. He became a socialist.

In 1975 Gerald moved to the Bay Area and soon became involved in the Camp Pendleton 13 case. Black soldiers were facing years in prison after they defended themselves against KKK activity. The campaign achieved complete victory with all charges dropped. He met other activists through the campaign and ultimately joined the Peace and Freedom Party. During the 90s and in the last decade, Gerald has run for statewide public office a number of times as a PFP candidate.

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A high point of his activism was when he helped organize a one-day, West coast-wide longshore strike to protest the imprisonment of journalist Mumia Abu Jamal. Seeing the power of collective action, he reflects "this is what keeps you going—this is real. [The action made clear] what this could be — people joining together for a just world — that stays with you."

It isn't easy to keep struggling, year after year, avoiding burnout or getting discouraged and bitter. On a trip to France for a worker's festival, Gerald realized how backward the US struggle was compared to rest of the world. "But I wasn't discouraged. I thought 'I'm going to measure up — I'm going to improve.'" Perhaps it is that ability to look at the historical moment and see an opportunity for struggle — rather than a hopeless situation — that enables Gerald to keep on keeping on.

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Thanks to all who made this: Aaron, Amanda, Apple, Bannanna, Bird, Bryan, Eggplant, Kathryn, Kermit, Keziah, Lesley, PB, Rena, Sal, Stephanie, Terri, and all the authors and artists.

Slingshot New Volunteer Meeting

Volunteers interested in getting involved with *Slingshot* can come to the new volunteer meeting on Sunday, Dec., 13 2009 at 4 p.m. at the Long Haul in Berkeley (see below).

Article Deadline & Next Issue Date

Submit your articles for issue 102 by January 16, 2010 at 3 p.m.

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slingshot@tao.ca • www.slingshot.tao.ca

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Speech Stage

Whose Park Is It?

People's Park!

Why would a university

"Democratize the Regents" on the Free

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A 200 page full color
coffee table book on
the life and times of
Berkeley's People's Park.

PEOPLE'S PARK STILL BLOOMING

People's Park in Berkeley is in many ways the spiritual and inspirational nexus of radical activism in the East Bay. Since a diverse coalition of activists seized a vacant lot to build the Park in 1969, the Park has been a model for do-it-yourself direct action. No book until now has brought the story up to date. The book is not a dry historical text nor mere picture book. Its conception and actualization are intimately tied to a living struggle with implications far wider than just Berkeley or just a Park. The struggle for the Park is the same as the global struggle for freedom, cooperation and ecological balance over hierarchy, corporations and a throw-away world.

Subject: Urban studies / Counter-culture / History

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Walden Pond Books — Grand by Lake Merritt, Oakland

San Francisco (partial list)

Bound Together Books — Haight Street, San Francisco
Modern Times — Valencia and 20th, San Francisco

arrest people for exchanging free clothing?

How many cops does it take to build volleyball I got arrested for painting

Resistance and Recuperation

Tristan Anderson's Struggle to thrive past and present

By Dee

Tristan Anderson is a long-time Bay Area activist and photojournalist who was documenting resistance to Israel's separation barrier in the Palestinian village of Ni'lin. The weekly demonstration against the wall was winding down when Israeli Defense Forces fired a high velocity tear gas canister at his head, critically wounding him. He was taken to Tel Hashomer hospital in Tel Aviv, where he has undergone several surgeries to reconstruct his skull. I spoke to his partner Gabby on the six month anniversary of his shooting.

Dee: When you first met him, what was your impression?

Gabby: It's strange to think back to our old life. We met in a tree, at the top of an occupied tree at the Oak Grove Tree Sit in Berkeley. This might be uninteresting to anyone who's not a tree sitter, but he made an impression on me early on as an excellent climber, with a very cool, very unique climbing style. And it was so interesting because he was completely comfortable free climbing, but was mistrustful of the ropes; whereas I was always very comfortable with the gear and freaked out about the free climbs (moving with no safety line). I can remember him doing this crazy ninja crap, then almost losing it over a simple traverse. I think it says a lot about him. Tristan has a way of being very capable and very confident, and then very humble and goofy at the same time.

Eventually we became partners. We had such a funny awkward start to our relationship. I had this idea that a boyfriend would just slow me down and make me co-dependent, so I was a real pain in the ass to go out with in the beginning. And Tristan was so shy, he used to



Photograph taken by Tristan in Palestine, 2009

economics, part riot porn. But he's had two problems with writing the book. One: he's too busy running around being a crazy activist to work on his book about activism, and two: that archivist nature. The writing encapsulates every tiny detail of everything that was happening at that time, so what you get is more of a time capsule than a functional story. But this is his nature. It's highly detailed, highly researched, highly accurate- and almost

Tristan is tremendously knowledgeable about California wildlife. He builds bikes and goes to protests, he screens patches, digs in dumpsters, eats weird food, reads history books, he watches birds, takes photos, keeps archives, does complicated math in his head, swims in cold funky water, climbs trees, stuff like that. We like each other a whole lot. Tristan's fascinating to hang out with.

He's a person who believes in putting his beliefs in line with his lifestyle, scavenging food

Indybay (search "cricket"), get arrested again, get bailed out, run to work sweaty and exhausted, only to get scolded by his boss for being 10 minutes late. Some people would not understand his lifestyle thinking it must be difficult to plunge into a dangerous, unpredictable situation, but he took great emotional satisfaction and pride in collective empowerment through street mobilization. He especially has a history of going up against walls, i.e. the Israeli separation barrier, the U.S.-Mexico border, and the fences they built at the Oak Grove tree-sit.

D: Can you talk about some of the struggles he's been involved in? Some of the places he's been? Even a quick list would be great.

G: Yes. Tristan's gone to more crazy protests than anyone I know. And beyond just the local stuff, he lived in El Salvador at the end of the

war in the early 90s during the death squads, he reported for Indymedia from Iraq shortly after the invasion, he was in Oaxaca... And he made it out. It's still hard to believe he got shot while we were just standing around, relaxing. I mean ok, we were standing around in Ni'lin, but still, we were just standing around. We were away from the main body of the crowd. No one was throwing stones. Nothing was happening. He learned a lot at Genoa during the G8 mobilizations. He's done a lot of Latin American solidarity work and has strong ties with El Salvador and Mexico. He said the heaviest shit was Oaxaca. His friend Brad Will was a videographer covering the teacher's strike in Oaxaca in fall 2006. He had plans to meet up with him, but when Brad was killed he

Dee: When you first met him, what was your impression?

Gabby: It's strange to think back to our old life. We met in a tree, at the top of an occupied tree at the Oak Grove Tree Sit in Berkeley. This might be uninteresting to anyone who's not a tree sitter, but he made an impression on me early on as an excellent climber, with a very cool, very unique climbing style. And it was so interesting because he was completely comfortable free climbing, but was mistrustful of the ropes; whereas I was always very comfortable with the gear and freaked out about the free climbs (moving with no safety line). I can remember him doing this crazy ninja crap, then almost losing it over a simple traverse. I think it says a lot about him. Tristan has a way of being very capable and very confident, and then very humble and goofy at the same time.

Eventually we became partners. We had such a funny awkward start to our relationship. I had this idea that a boyfriend would just slow me down and make me co-dependent, so I was a real pain in the ass to go out with in the beginning. And Tristan was so shy, he used to say "girls are scarier than riot cops".

D: What are his odd quirks that people find endearing?

G: Oh shit, there's a lot of odd quirks. For one thing, Tristan at heart is an archivist. He is a collector of things—some useful, some completely strange. And he's very interested, not just in the preservation of other people's reclaimed junk, but also in the preservation of radical histories. He's been very slowly writing a book about his experiences in the anti-globalization movement. The book is part travel diary, part criticism of neo-liberal



Photograph taken by Tristan in Palestine, 2009

economics, part riot porn. But he's had two problems with writing the book. One: he's too busy running around being a crazy activist to work on his book about activism, and two: that archivist nature. The writing encapsulates every tiny detail of everything that was happening at that time, so what you get is more of a time capsule than a functional story. But this is his nature. It's highly detailed, highly researched, highly accurate— and almost impossible to read! I love it, but I'm biased.

D: What are his talents, interests, hobbies, inspirations?

G: Tristan's parents are Back To The Landers. He grew up in a series of stone houses in the woods and he lived with no electricity until he was 12. When Tristan was about 20, he moved to the Bay Area to find other punks and have an exciting life. He's done a lot of world travel, but he always comes back home to the Bay.

Tristan is tremendously knowledgeable about California wildlife. He builds bikes and goes to protests, he screens patches, digs in dumpsters, eats weird food, reads history books, he watches birds, takes photos, keeps archives, does complicated math in his head, swims in cold funky water, climbs trees, stuff like that. We like each other a whole lot. Tristan's fascinating to hang out with.

He's a person who believes in putting his beliefs in line with his lifestyle, scavenging food and participating in anarchist struggle. He's been arrested over 50 times. I remember when he came when the Berkeley Tree-sit was going to be evicted saying, "Okay, I'll get arrested with you guys but I have to start my new career on Sunday." We all laughed about that because we knew it was going to be ridiculously dangerous, but he managed to face a 3 day long cherry-picker assault, get arrested, get out, post all the pictures of it on

at the Oak Grove tree-sit.

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Continued on page 14

Forests Life on the Line

Tree-Sitters Protect Salmon, owls, and Bears from Suburban Development

By the Canopy Ninjas of EF! Humboldt

Cutten, South Cascadia: the McKay Tract canopy. The landscape below presents itself as a patchwork quilt of war.

Looking West one sees the suburb, which is

trees' absence; this area is dry and becoming drier. The company planted a few baby conifers, redwoods and others after cutting the area; but those young trees are waiting until a couple more units are razed, then all the land will be re-zoned from 'timberland' to



trees', usually of low monetary value. In return, the GD gets a bunch of 'Incidental Take' permits for owls, basically, a license to kill them at will. The GD's plan for the McKay Tract is clear-cutting, followed by residential development to double the size of Cutten, of

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Looking West one sees the suburb, which is Progress enacting its will upon occupied land. More 'development' is slated, but is being blocked. We have met primarily friendly people here who enjoy hanging out in the forest. We've asked them if they want their suburb to grow, and they emphatically do not.

Among the second- and third-growth trees to the South lie a few erroneous mini-mansions with stumps in their yards wider than any of the three SUVs in their driveways. The residents enjoy a quiet life, until one of them starts running power tools.

We look East and see the tops of enormous old growth redwoods towering above the hundred-year-old second growth trees. Some friends live here including spotted owls, ospreys, turkey vultures, black bears, newts, voles, flying squirrels, and the occasional arboreal human.

To the North lies a clearcut. Three years ago, Green Diamond came in and cut down every last tree in the marked 'unit', leaving a few huge burned-out snags. Pampas grass and milkweed grow to human height in the

trees' absence; this area is dry and becoming drier. The company planted a few baby conifers, redwoods and others after cutting the area; but those young trees are waiting until a couple more units are razed, then all the land will be re-zoned from 'timberland' to 'residential', bringing more mini-mansions, more people. So it goes...

Except the forest friends disagree. They want to live, and the forest is their home. For the past several months we've been occupying two tree villages in the McKay Tract, tying in as many Giants as possible with traverse ropes to protect them, with our own bodies, from being cut down. Tree-sitting has been used to defend forest land in Humboldt for decades, and traverses enable a few humans to defend large numbers of trees without descending from the canopy one hundred feet off the ground.

We chose this grove because the trees stand directly against the march of Leviathan in the form of suburban development, and the neighbors, human and nonhuman alike, stand with us to give us love and support. One of the groves scheduled to be clearcut features an osprey nest, at least one spotted owl nest, flocks of turkey vultures circling overhead, a trail and campsite used frequently by bears, and a creek that serves as watershed for the



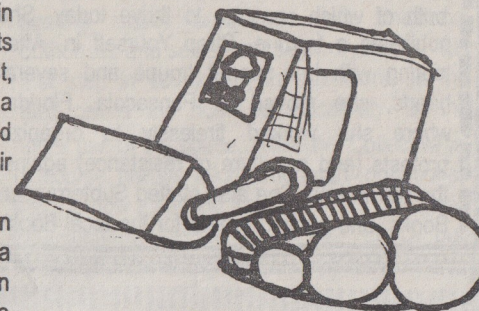
Humboldt Bay's healthiest population of coho salmon. Surely, not just timber-land. The cutters have shown much love for our efforts, particularly the flying squirrels and owls who provide moral support and watch us climb.

Green Diamond (GD), formerly Simpson Timber Company, is now the most active transnational timber corporation remaining in Humboldt County. They have clear-cuts scheduled each year all across the Northwest, and have largely escaped public scrutiny by a process of the 21st-century called Greenwashing (see: their name + their website) and alliances with the State.

Example: the Habitat Conservation Plan (HCP) for spotted owls, which gives the owls a vague, constantly shifting zone of 'habitat' on GD land and a few selected remaining 'wildlife

trees', usually of low monetary value. In return, the GD gets a bunch of 'Incidental Take' permits for owls, basically, a license to kill them at will. The GD's plan for the McKay Tract is clear-cutting, followed by residential development to double the size of Cutten, of course adding more residents to the city of Eureka and more overall stress upon the environment.

So far no chainsaws have fallen upon the McKay Tract this year, so tree-sitters are still needed to live in the canopy to protect this refuge of wildlife from the perpetual war that is Human Progress. Anyone wishing to join us in the forest or in town are encouraged to contact Earth First! Humboldt at (707)-834-5170.



Benson's Chuckle

Who Said No One Rides For Free?

By eggplant

The bus arrives just in time. Many people who have had a chance to see and spend an evening in the innocuous white whale of a vehicle have gone to bed a little richer. The bus which has no official name, is a former city bus that was converted into a roving indie media center. It primarily showcases live music of the underground variety and it rarely disappoints. Maybe it's a bore, or a catastrophe occurs, like the PA system blows up. In fact people will most likely have a memorable time if a minor dilemma arises. On its maiden voyage across the country, it had just made it out of Alameda county when its bio-diesel engine caught on fire. According to Zach Houson, who went on that particular trip and who does not drive or know nothing of auto mechanics, "I learned that anything you need to fix a car with you can probably make the parts out of gum and garbage and it will hold—even if it's only temporary." Stories like Zach's abound with those who come in contact with this phenomenon.

The bus has been having events for the last three years and has made its way across the country twice. An aborted trip into Mexico does not rule it out as a future possibility. And what of Alaska? China? Prague? The imp-like maintenance man John Benson, who is the bus' primary keyholder, would probably egg on the most impossible ideas as a calendar item for next month. Fans of the bus often will only hear of an event hours before it's happening. And many people get drawn to it as they

haplessly pass it by chance.

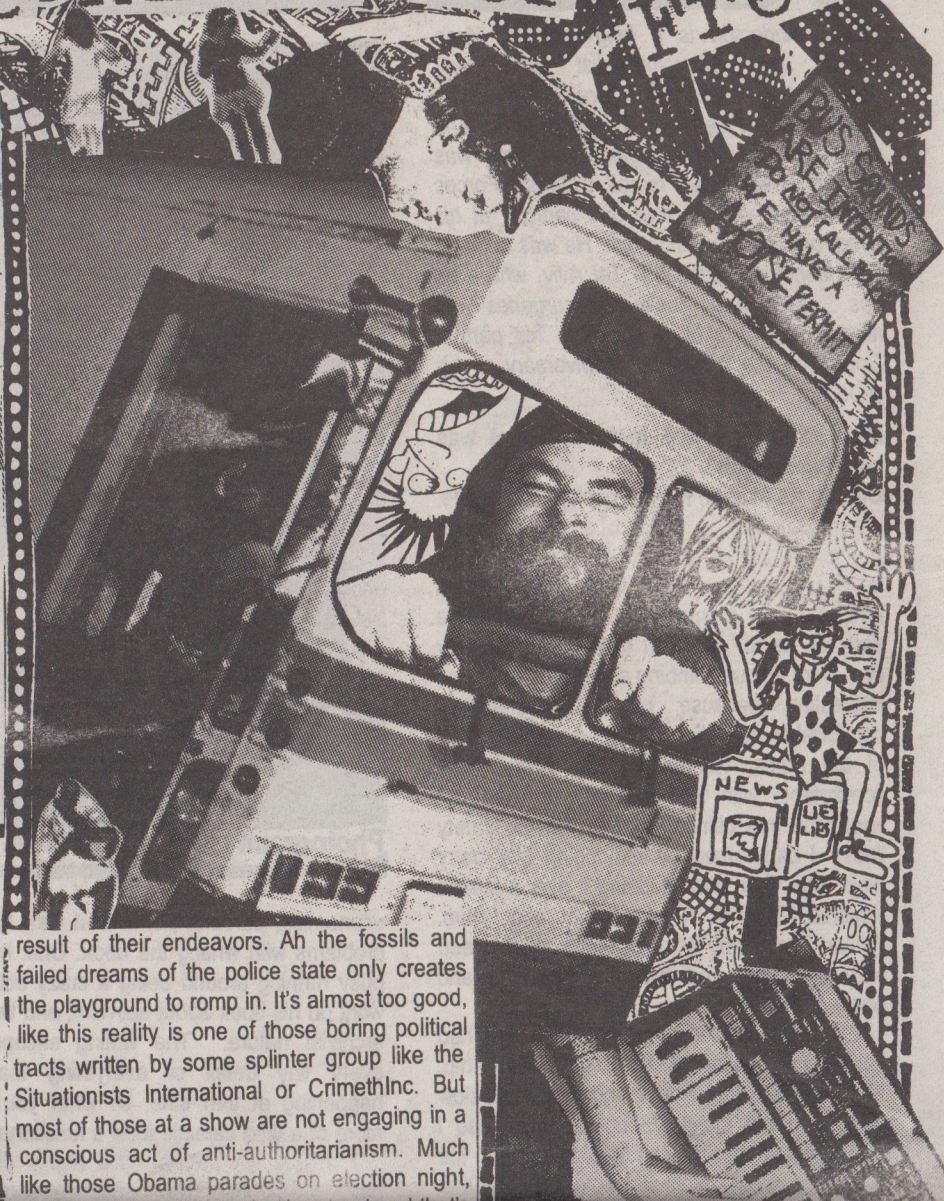
But ambiguity is probably a boon in this hyper-tense—where's your permit—open air prison called America. Like guerrilla fighters, the networks of underground artists, striving to express themselves, do not bother to open their dream club, café or bar, knowing that the restrictions and fees will stifle their fun. House shows and temporary storefronts are just as much a part of a touring schedule as a teen center or any place listed in an alternative weekly. Many bands also go to play in empty fields, toxic waste sites, or in abandoned

structures—places hard to get to, but once there the tension of the Man's gaze is gone. The bus operates on this ethos—and may I add, eliminates all those pesky service charges levied that are the result of being so entangled in capitalism.

The story of the bus origin is a parable on how to face adversity. When John Benson's communal house, known to host shows, decided to take a break just as the touring band season began to spike, he looked into other avenues. While scouring the world's bizarre market, a notice of a half-built bus led to a transaction. The bus was a remnant of city public transportation and was then purchased by the Oakland Police Dept to convert into a mobile cop base. Windows were fortified with metal sheets and an odd-looking tower added, but the funds needed to put it on the street dried up. The first road trips and shows were being planned before the stage was built, lights installed, and veggie oil engine tinkered.

I'm sure the OPD doesn't fancy the end

result of their endeavors. Ah the fossils and failed dreams of the police state only creates the playground to romp in. It's almost too good, like this reality is one of those boring political tracts written by some splinter group like the Situationists International or CrimethInc. But most of those at a show are not engaging in a conscious act of anti-authoritarianism. Much like those Obama parades on election night,



A black and white photograph of a circular medallion featuring a profile portrait of a man with glasses, surrounded by a decorative border. The medallion is mounted on a wooden surface.

The death of Samantha Dorsett came as a terrible loss to all of her friends in the queer and trans- community, the punk community, and the anti-war movement; also to the clerk at the South Berkeley post office, the waitress at the Vietnamese restaurant, and to all of us on the *Slingshot* staff. Her life (and death) touched many, including those she had never met, who knew Samantha only through her creative and institution-building work.

Through Bars program.

Samantha came to the Bay Area next ("settled" was never the right word for Sam) and was actively involved at the San Jose Peace Center, the Long Haul, and the Book Zoo. She continued to write articles, fanzines, poetry chapbooks, broadsides, and a novel ("Troubled Sleep") under her own name and several pseudonyms. One of her final published pieces, about the Women's Choice clinic, was on the cover of the last *Slingshot*.

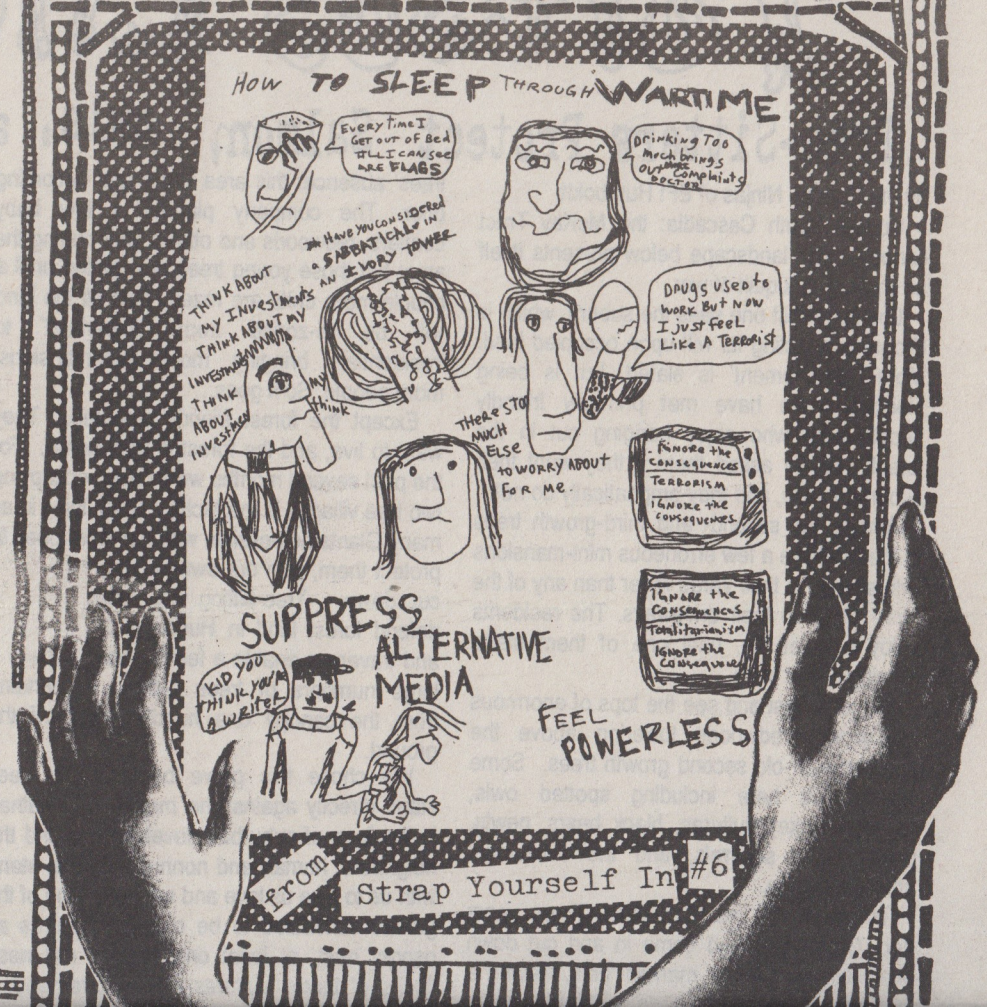
Plagued by physical and mental ailments, unable to overcome or escape from the scars of her difficult life, and unable to find a dignified, fulfilling place either in the larger society or in the alternative communities she'd help foster, Samantha took her own life in June 2009.

She was a sweetheart, a troublemaker, a rabble rouser, a scholar, a lover of bunnies, and more. We will miss her always.

I'm sure the OPD doesn't fancy the end

most of those at a show are not engaging in a conscious act of anti-authoritarianism. Much like those Obama parades on election night, people are pleased to take the street and that's the end in itself. I am often reminded that the constant visits from traveling musicians is a form of barter that predates the exchange of culture for money. And what these tribes of far away artists share is their ideas—however strange. And when the hometown gets a little too small, the arrival of the bus with new faces and ideas for an hour, will change the dead night into a spark of light.

The bus has been in traction back East from the second U.S. tour. A replacement bus has carried the torch for us all the past couple months. Just as we lost hope in seeing that strange funky blob amble on down the road. Proof that the idea and action of taking public space is more important than any one vehicle.



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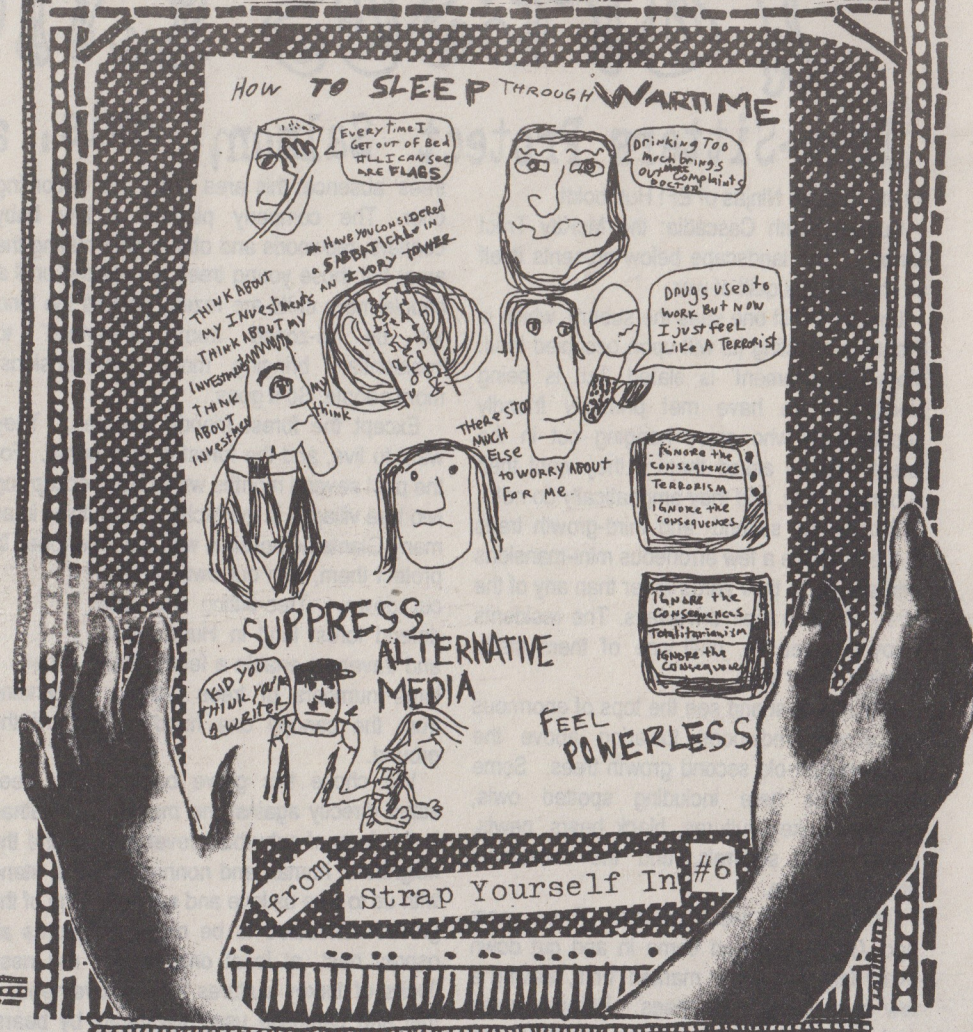
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Worcester Roots dig deep on lead cleanup

By Sarick Matzen

"For the record, there is no valid phytoremediation method for [lead]." (1) That's how Rufus Chaney began a recent email regarding a contaminated community garden. Chaney would know — he was one of the original researchers in the promising field of phytoremediation, or the use of green plants to remove contaminants from soil. He believes that current phytoremediation strategies offer few solutions to people concerned about lead levels in yards and gardens. Questions lingered in my mind as well, after I documented activists' uses of phytoremediation for Slingshot Issue 99. How long does it take to clean up lead with plants? Is this a practical strategy? Plants and mushrooms can remove or break down other contaminants, like arsenic and petroleum products, relatively easily. Getting plants to take up meaningful quantities of lead is tricky.

also to the potential success of their new tactic. A necessary plant nutrient, phosphorus (P) also binds with lead (Pb) in the soil to form the non-toxic mineral pyromorphite. EPA scientists and other researchers like Chaney find that lead joins with phosphorus to make pyromorphite rapidly, and that "pyromorphite will rarely be absorbed if ingested." (2) The Worcester Roots strategy now depends not on taking the lead away, but on reducing its bioavailability. Bioavailable lead is the lead that can damage our bodies when we absorb it. Scientists estimate that only 30% of the total amount of lead in soil is bioavailable. (2) The rest is already sitting tight in complexes with phosphates, sulphates, and organic matter naturally in the soil. Instead of trying to divorce the lead that's already bound up, why not try to immobilize the rest of it?

"No plant naturally accumulates really high levels of lead from soils," Chaney points out. Plants physically can't absorb lead when phosphates are around. He suggests scientists get good results — i.e. experiments showing that plants *do* absorb a lot of lead — by growing plants in a laboratory and feeding them nutrient solutions that don't contain phosphates and sulfates. This loophole guarantees that the lead stays soluble instead of forming pyromorphite or other mineral complexes. But a plant growing in a phosphorus-deficient environment is unhealthy and won't give a good yield. Successful phytoremediation depends on a plant's ability to remove a lot of lead, which is directly related to how large the plant grows. To negotiate this

catch-22, Worcester Roots is experimenting with spraying the *Pelargoniums* with a foliar application of phosphorus. This helps insure the *Pelargoniums* grow densely and are an effective groundcover, regardless of the amount of lead they might be extracting from the soil.

Despite Chaney's grim prognosis on the future of lead phytoremediation, other researchers are still trying to find the right plant-soil chemistry combination for significant lead removal. If scientists aren't using the "no phosphorus in nutrient solution" trick, they're probably using the chemical EDTA. EDTA is a chelating agent, meaning it surrounds the lead molecules and prevents them from absorbing onto the soil particles, or even prys the lead-mineral complexes apart. Malpani let me in on an interesting conundrum: it's illegal in all 50 states to use EDTA in phytoremediation projects, because it's essentially a recipe for groundwater contamination. Once the EDTA frees the lead, the lead can travel easily through the soil and into the groundwater. So why do scientists and remediation companies pursue research with EDTA and other, biodegradable additives like citric acid anyway? Because phytoremediation is potentially so much cheaper than traditional clean up methods, like excavating tons of contaminated top soil and dumping it elsewhere.

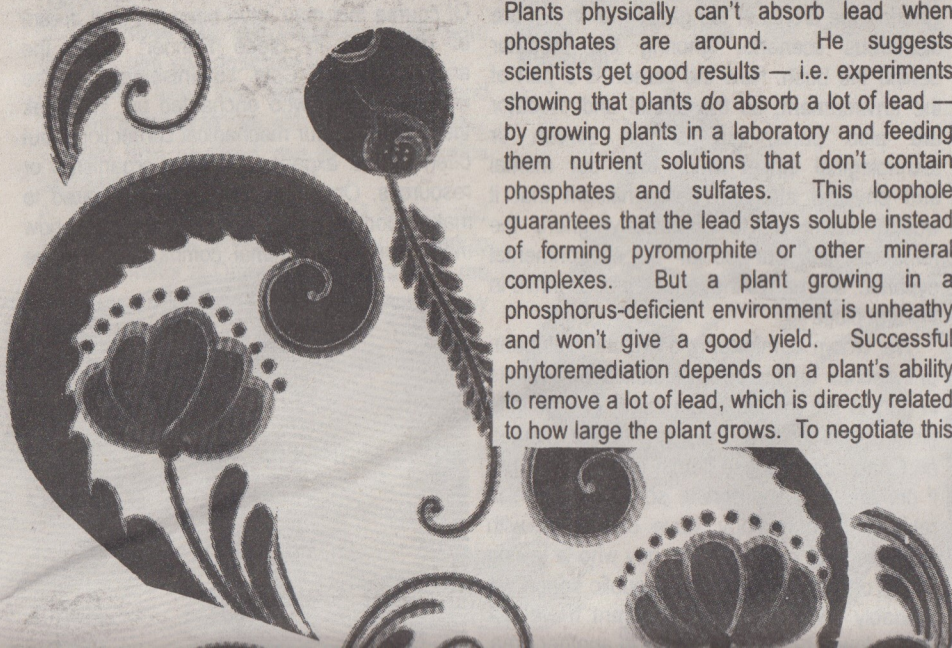
The threat of groundwater contamination is real. Minnesota sued a Superfund lead cleanup project at a Twin Cities ammunition plant when the state discovered lead migrating into the groundwater. The EDTA applied to the experimental phytoremediation plot of corn and mustard plants, to increase the plants' ability to access and remove the soil lead, was instead helping the lead move deeper into the soil and reach the groundwater. The remediation contractors had failed to obtain a

seemed effective. In 17 community gardens and 1 residence with relatively low lead levels (ranging from 48-323 parts per million), no lead was present after annual additions of compost. And in the one compost-only test plot, lead was reduced 41%, down to about 3,500 ppm, after Roots Project volunteers removed the sod and added 1 inch of compost.

These results are great — they make home-scale lead remediation look easy! I wondered, though, if you could really pull out all the lead after planting *Pelargoniums* for 3 years, or if less and less lead would be taken up each year. Perhaps that 30% was the fraction of the soil lead that was unabsorbed and easy for roots to access.

I found cautious optimism in the scientific literature regarding phytoremediation with *Pelargoniums*. I also found the time estimate for lead phytoremediation that I had been longing for: a whopping 150 years to remove all the lead from a contaminated field in northern France! (4) With 1830 mg/kg lead, the field was not that different than some of the backyards tested by Worcester Roots. Even if you were only trying to reduce the lead to below 400 mg/kg, the EPA limit for yards (not playgrounds or vegetable gardens), it would still take upwards of 110 years. That's a long time to harvest yearly crops contaminated with lead. To make Worcester soils safe for vegetable cultivation and children's games, Roots Project activists would have to plant, harvest, and dispose of *Pelargoniums* for more than a century!

Hence the fundamental change in the Roots Project approach. However, a quick search of the scientific literature revealed that there are, of course, still questions about remediating lead with phosphorus and other soil amendments. For instance, what happens when you add phosphorus to the lead-rich soil of a firing range? After 32 months — almost 3



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Back east amidst a sea of old clapboard houses covered in layers of lead paint, the Worcester Roots Project began their foray into lead clean-up with a series of experiments in 2003 and 2004. They set up 8 test plots, tested for lead content, and planted mostly *Pelargoniums*, with some corn and pumpkins thrown in for variety. They also looked at how the simple addition of compost to the contaminated soil affected the lead content. Malpani told me the experiments were basic, mimicking the lack of control experienced in peoples' yards. But the concept was proven: lead content was reduced by about 30% in three of the *Pelargoniums* test plots, which started out with between about 1,000-6,000 parts per million lead. Adding compost also

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Hence the fundamental change in the Roots Project approach. However, a quick search of the scientific literature revealed that there are, of course, still questions about remediating lead with phosphorus and other soil amendments. For instance, what happens when you add phosphorus to the lead-rich soil of a firing range? After 32 months — almost 3 years — only 45% of that soil lead was bound into pyromorphite.(5) Immobilizing more lead would probably require understanding and changing the soil pH. Plus, it's important to use a less soluble source of phosphate, like bone meal or rock phosphate, to avoid turning any ponds or streams in the area into bright green algae blooms as inorganic phosphate fertilizers leach into the water.

While they're researching new methods of lead cleanup, what does the Roots Project recommend in the mean time? "If the lead levels are really high (more than 2,000 parts per million), you have bare soil and you have children who play in the yard, we advise you to use barrier methods like building patios, landscaping fabric with mulch, raised beds, and maybe other lead-safe landscaping methods we use," suggested Malpani. "If it is between 400 to 1200 ppm you could add layers of compost and phosphorus to bind lead and grow *Pelargoniums* and dispose of them safely."

For more information, contact Worcester Roots Project at info@WorcesterRoots.org or visit www.WorcesterRoots.org.

Successful lead remediation involves a multi-faceted approach, suggests Anita Malpani, the Research Coordinator at Worcester Roots Project, a community group in eastern Massachusetts with a great track record in neighborhood lead remediation. What makes the Worcester Roots Project stand out is their ability to combine activism and science to tangibly improve community soil health. With guidance from experts in the field of lead remediation, like Rufus Chaney and Sally Brown (Univ. of Washington), Worcester Roots conducts their own field experiments. They have strong connections with the UMASS soil testing laboratory. Youth comprise a large part of their organization and are the primary purveyors of the free soil test kits. In fact, neighborhood soil testing is specifically written into their budget and is a cornerstone of their mission "[t]o struggle for a world where everybody is able to access the necessary resources to live a healthy, dignified life, without prejudice, exploitation or toxic environments."

Malpani took time out from moving offices — their old office in Worcester's Stone Soup

Successful lead remediation involves a multi-faceted approach, suggests Anita Malpani, the Research Coordinator at Worcester Roots Project, a community group in eastern Massachusetts with a great track record in neighborhood lead remediation. What makes the Worcester Roots Project stand out is their ability to combine activism and science to tangibly improve community soil health. With guidance from experts in the field of lead remediation, like Rufus Chaney and Sally Brown (Univ. of Washington), Worcester Roots conducts their own field experiments. They have strong connections with the UMASS soil testing laboratory. Youth comprise a large part of their organization and are the primary purveyors of the free soil test kits. In fact, neighborhood soil testing is specifically written into their budget and is a cornerstone of their mission "[t]o struggle for a world where everybody is able to access the necessary resources to live a healthy, dignified life, without prejudice, exploitation or toxic environments."

Malpani took time out from moving offices — their old office in Worcester's Stone Soup community center recently caught fire — to answer my questions and explain her organization's new angle on lead remediation.

After years of experimenting with lead phytoremediation using *Pelargoniums* (scented geraniums), the Roots Project is now looking into chemically immobilizing the lead right where it is.

Although Malpani says they're still hoping to find practical phytoremediation techniques, and are running new experiments with Indian Mustard, she says their new strategy focuses on phytostabilization. They are experimenting with adding phosphate rock, ferrous materials, and compost to the soil, assessing each soil amendment's ability to bind up and stabilize lead. After adding the amendments, they plant *Pelargoniums*, which act as a ground cover and keep down dust, in addition to possibly sucking up some lead.

Phosphorus is key to the problems associated with lead phytoremediation, and

Back east amidst a sea of old clapboard houses covered in layers of lead paint, the Worcester Roots Project began their foray into lead clean-up with a series of experiments in 2003 and 2004. They set up 8 test plots, tested for lead content, and planted mostly *Pelargoniums*, with some corn and pumpkins thrown in for variety. They also looked at how the simple addition of compost to the contaminated soil affected the lead content. Malpani told me the experiments were basic, mimicking the lack of control experienced in peoples' yards. But the concept was proven: lead content was reduced by about 30% in three of the *Pelargoniums* test plots, which started out with between about 1,000-6,000 parts per million lead. Adding compost also

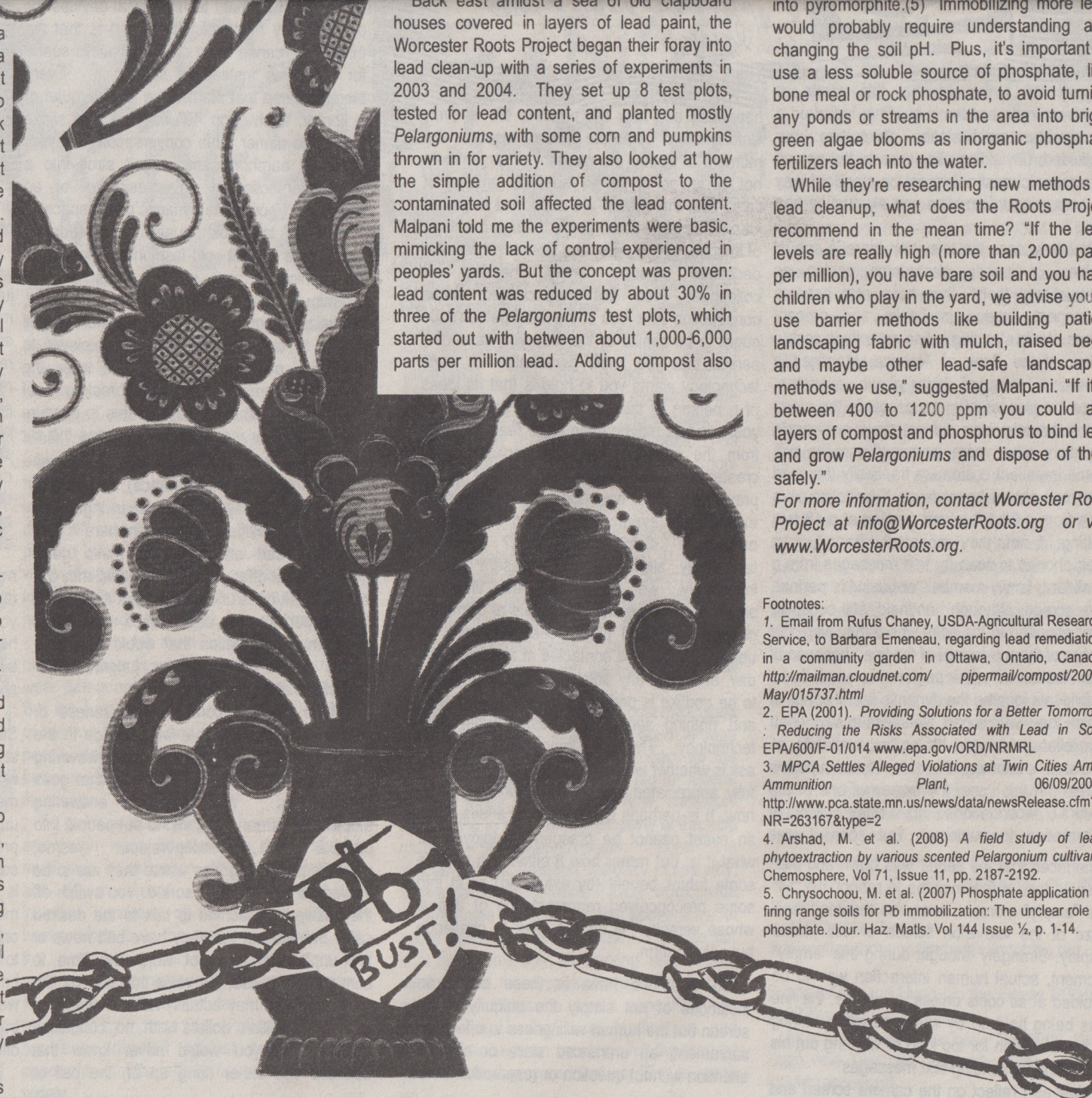
into pyromorphite.(5) Immobilizing more lead would probably require understanding and changing the soil pH. Plus, it's important to use a less soluble source of phosphate, like bone meal or rock phosphate, to avoid turning any ponds or streams in the area into bright green algae blooms as inorganic phosphate fertilizers leach into the water.

While they're researching new methods of lead cleanup, what does the Roots Project recommend in the mean time? "If the lead levels are really high (more than 2,000 parts per million), you have bare soil and you have children who play in the yard, we advise you to use barrier methods like building patios, landscaping fabric with mulch, raised beds, and maybe other lead-safe landscaping methods we use," suggested Malpani. "If it is between 400 to 1200 ppm you could add layers of compost and phosphorus to bind lead and grow *Pelargoniums* and dispose of them safely."

For more information, contact Worcester Roots Project at info@WorcesterRoots.org or visit www.WorcesterRoots.org.

Footnotes:

1. Email from Rufus Chaney, USDA-Agricultural Research Service, to Barbara Emeneau, regarding lead remediation in a community garden in Ottawa, Ontario, Canada <http://mailman.cloudnet.com/pipermail/compost/2009-May/015737.html>
2. EPA (2001). *Providing Solutions for a Better Tomorrow: Reducing the Risks Associated with Lead in Soil*. EPA/600/F-01/014 www.epa.gov/ORD/NRMRL
3. MPCA Settles Alleged Violations at Twin Cities Army Ammunition Plant, 06/09/2004. <http://www.pca.state.mn.us/news/data/newsRelease.cfm?NR=263167&type=2>
4. Arshad, M. et al. (2008) A field study of lead phytoextraction by various scented *Pelargonium* cultivars. *Chemosphere*, Vol 71, Issue 11, pp. 2187-2192.
5. Chrysoschoou, M. et al. (2007) Phosphate application to firing range soils for Pb immobilization: The unclear role of phosphate. *Jour. Haz. Matls.* Vol 144 Issue 1/2, p. 1-14.



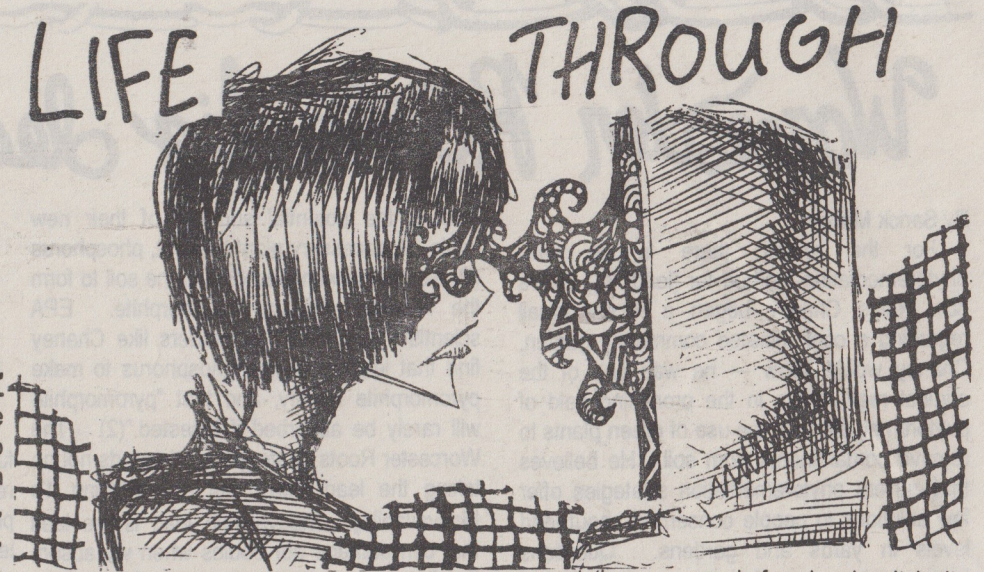
CANT SEE THE EMPTY LIFE THROUGH

By H.E. Whitney, Jr.

As state shortfalls have led to severe budget cuts for public universities in the United States, I was amazed recently when I walked into the building that housed my academic department here in Florida. In the atrium, students waited, legs crossed, to meet with their professors or study for their classes. What was peculiar was that a television was now mounted overhead in the atrium on a platform (there was none there before) for all of the atrium's inhabitants to behold: an altar of a cubic god demanding unwavering gazes as tithes. At first I wondered why or how this university expense, a wide screen television, could be justified given the university's economic situation (it has already considered cutting 21 academic departments and roughly 300 faculty and staff from the

observe its images, I am astonished how the screen affects the longevity of events. Two ladies have asked me to take their picture on the campus at Landis Green. In physical time, the moment of their embrace came and went, but the need to capture it for progeny persists, and the snapshot preserves that moment indefinitely in a two dimensional representation. There is perhaps nothing inherently bad about using the snapshot to capture an intimate moment: for the snapshot provides to future generations a vague intuition about the pictured person's personality, a personality that is eventually chomped to shreds by the shark's teeth of time.

Now let's look at how the television screen captures the death of a famous politician or rock star. The death came in an instant: it



screen: no matter if the social space is dynamic enough to require active engagement with it. But, taking an evolutionary perspective on this, I would contend that what is necessary for any organism to thrive (i.e., to enjoy its environment for whatever life affirming benefits it may provide) is to be able to consciously engage the whole of its environment. Failure to do so would, in aesthetic cases, amount to ignoring the orchid in the garden, or in a more disastrous scenario, ignoring the predator behind the bush. Now the screen is a part of the environment, as the orchid and predator are also parts, but is the screen or technological trinket which fixes our mental and physical attention so significant that it would require us to completely ignore the remainder of our social or environmental dynamic: a dynamic that enables us to thrive in the first place?

We vroom comfortably down the autobahn of indefinite technological modification (thanks in part to the inexhaustible need for indefinite profit by the corporations that produce, market, and standardize these items) and I'm not sure if our ideas of appropriate social behavior, in relation to technology, have caught up with technology or ever will. The guy who is talking loudly on his cell phone in a public space will probably become more belligerent if we ask him to lower his voice or move to another area

erased the message before hearing it in its entirety.

The deity of the screen, our religious gaze, and praise of the technological aesthetic has finally drowned good advertising sense. While our cities and now countrysides are littered with static billboards and signs, the screen, with its compelling display of moving, "lifelike" images, has now invaded natural landscapes. Of course this may have been the real dream of machines in Blade Runner: recall the animated Coca Cola advertisement of the winking woman who enchanted us. We seek the "lifelike" in our mechanical confections, but often at the expense of other organisms or resources. Once the landscape is cleared to make room for our flickering displays, how many human or animal communities will be



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I want to avoid quaint commendatory statements about old-fashioned modes of communication or social practices that seemingly new technologies improve, minimize, or make obsolete. But there is still plenty to criticize. We call our employer to apologize profusely for being late when the automobile breaks down. Any breakdown of the machine almost always seems to obscure human error or responsibility (perhaps the car

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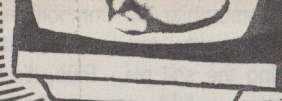
Not only does the television blare in school lobbies or invade classrooms posing as "instructional tools", they have also become permanent fixtures in banks and grocery stores. While standing in line recently to cash a check at the Bank of America, I noticed a television, mounted high above everyone, seize the glances of many people in the room. But if the television did not draw everyone's attention, other more 'personal' screens did. Some impatient customers frantically thumbed

happened and now the person's life is over. Unfortunately, corporate media preserves the moment of death: the moment of death must not be let go of for an indefinite amount of time. You, the viewer, are supposed to get an idea of the dead person's life through a collage of images, sound clips, and interviews with the deceased person's family, friends, and colleagues. From this pre-packaged, media construction your idea of the dead person's life ought to be similar to the idea you have of a person that you know personally. A myth technology wants you to hold is that its ideas of a person or thing can be just as "real" as yours: in fact maybe even more real. So aside from the questions about a technologically created/dictated morality that I posed in the



displaced or simply annoyed? Where will we obtain the electricity to power these signs?

While no contemporary barroom or tavern would be complete without a television or jukebox, some drinking houses now display monitors solely devoted to showing ads endlessly: often advertising other bars or restaurants where the same types of monitors reign from overhead thrones. These monitors are sometimes situated in odd spaces. At one particular establishment in my town, if you are sitting at the bar but angled away from the main television (in the center of the bar), you nevertheless are able to look squarely at the



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Not only does the television blare in school lobbies or invade classrooms posing as "instructional tools", they have also become permanent fixtures in banks and grocery stores. While standing in line recently to cash a check at the Bank of America, I noticed a television, mounted high above everyone, seize the glances of many people in the room. But if the television did not draw everyone's attention, other more 'personal' screens did. Some impatient customers frantically thumbed their cell phone keypads as if twiddling to a tune from a 33 1/3 record running at a 45 rpm setting; if not, they repeatedly flipped open their phones to scan for text messages from a confidant, family member, or business partner. The screen, although handheld, still occupied their attention to the point where they were not aware of the movement of the line: because of their fixation with their personal screens, these individuals ignored the dynamic social space of which they were a part. Needless to say, when the teller announced his or her availability to assist a customer, the teller relied upon a screen, in this case, the screen of one of the bank's workstations to relay account information to customer. But soon it was announced that the server was down and that it would take a few minutes to reboot. To "fill" this "empty" moment, everyone resumed their gaze of the television screen or cell phone display. Strangely enough, during this "empty" moment, actual human interaction was to be avoided at all costs unless, of course, the line was being held up by someone either staring at the television for too long or wearing out his or her fingers sending text messages.

Now as I reflect on the camera screen and

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So what we have in these cases are instances of not simply the ubiquity of the screen but the human willingness to offer, as a sacrament, an entranced stare or absolute attention without question or reservation to the

"personal", handheld technological devices (or perhaps any mode of technology)-is that we think they license us to claim the public space for ourselves instead of sharing it. Every piercing bleep that startles the relative quiet of a library, each "Top 40" ringtone that slices through a dinner table conversation, or every careless, earphone encouraged stroll into a busy intersection is an invasion of or an imposition upon of the dynamic public space.

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broke down because the owner failed to schedule regular maintenance), while its success must always reflect human ingenuity, foresight, or intelligence. The point here is that technology can enable us to make good predictions (or offer excuses for inefficiency if a required task goes undone) but that it can also, through our absolute dependence upon it, cut us off from information that would otherwise enable us to make better judgments or predictions about the world.

If it is not our conscious awareness or intellectual capacities that we sacrifice to the flash of the screen, then it is our unwavering obedience to mechanical efficiency that goes unquestioned. We allow the answering machine to screen our calls: to put people into discrete 0/1, accept/reject, yes/no, pleasure/pain categories where they are to be viewed as objects to be sorted. You switch off the answering machine to talk to the desired caller but find out that they have bad news or are unpleasant and not worth the time to converse. Likewise, the voice that sounds like a telemarketer may actually have a check for you for a million dollars with no conditions attached but you would never know that because you either hung up on the call or



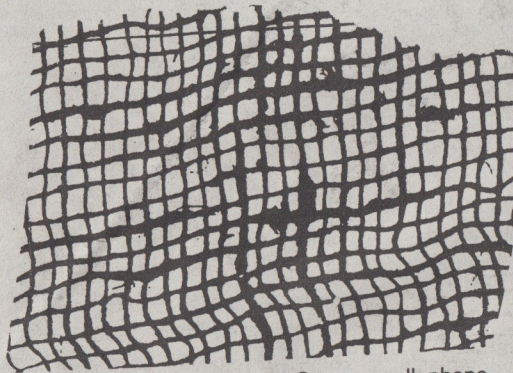
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not inundated by the flurry of ads on regular television, your restaurant or bar can provide you with ad-only television. Clearly this is the height of materialist insanity: the idea that advertisements, in addition to work and leisure, should occupy time.

The Best Buys, Circuit Cities, Radio Shacks, Staples, Targets, Walmarts, Alltel and Sprint stores have now become our art galleries where the gallery attendant, the retail clerk, marks out an assembly line existence: to unpack the product, mass market the product, and repackage the product when it is sold. In an assembly like fashion, the product is then unpackaged by the consumer, mass marketed to his/her friends, and the process is once again set in motion. I jokingly suggested to a lady friend who was having trouble getting her husband to do "cultural things" that if you want to get middle aged husbands out to traditional art galleries, the art galleries need to ditch paintings in favor computer monitors,

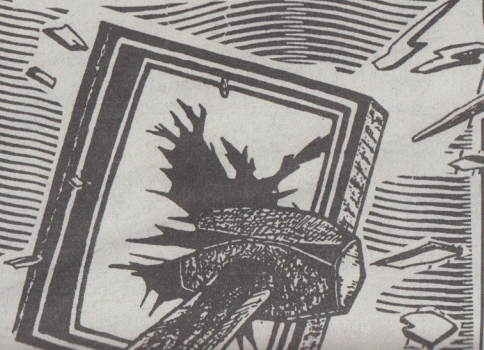
THE SCREEN



LCDs, and flatscreens. Or new cell phone prototypes.

As a species that produces and contemplates art, we have nonetheless begun to reject the contemplative power or interpretive mystery of traditional art in favor of art that has "ready-made" or practical virtues. In other words, technological value. Yet technology in itself has no value. But as long as we favor technological efficiency above all other values (for example, the value of protecting and contributing to the social dynamic) and think of the machine's way as the only way that matters, we only seem to be deifying the screen or the flickering electronic display, which is merely to place faith in the mechanical.

I am somewhat awestruck as my eyes trail



The Lord Sayeth "TAKE THE YEAR OFF" an invitation to recognize Jubilee

By Jezebel

Churches recently convinced enough Californians that gay people getting married will ruin marriage for straight people that they were able to amend the state constitution to prohibit gay marriage. The exact mechanisms were not exactly diagrammed, but the church people seem to feel that they invented the institution of marriage in order to make sex not sinful, but according to their doctrines, gay sex is always sinful, so gay marriage is wrong. A lot of reasonable people have challenged this line of reasoning, because there is a lot of hypocrisy and bigotry guiding it, but the battle lines have been drawn and it is hard to reach the hearts and minds of the faithful with reason. Instead I advocate revolution. Bring back the jubilee!

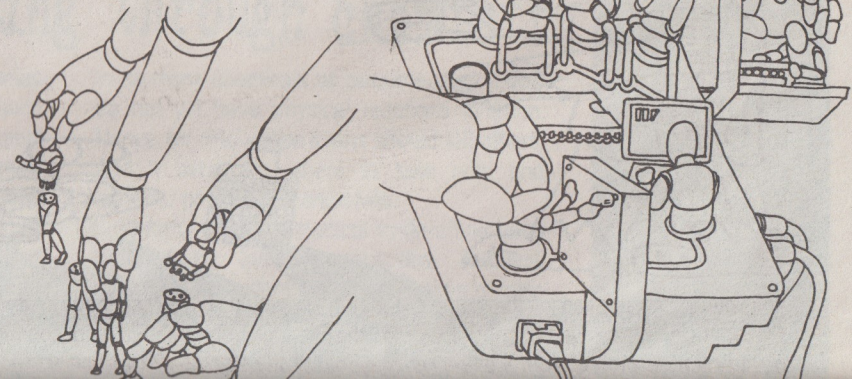
A little known fact outside of bible study circles is that God had quite a lot to say about how people should run their political economies, and our modern capitalist system is far from what God intended. Perhaps if we adopted some of God's principles on political economy, without being dogmatic, sanctimonious, or absolutist about it, the faithful would be so confused that they would forget the great importance of God raining on gay parades.

years, all agriculture should cease. The owners of the fields can eat whatever grows, but they should share it with whoever else needs it, for instance wage laborers and slaves, the poor, our neighbors, and animals, both domestic and wild. The purpose of this rest year, the "sabbath year", is to give the land a rest, the laborers a rest, and to give the poor a break. (Ex 23:10-11, Lev 25:5-7)

There is no land ownership in God's political economy -- you can only hold land for a fifty year lease, then you have to give it back to the original owner. These rules don't apply to people's homes, which the bible calls "houses in walled cities", but only properties used for production or agriculture. "And when you make a sale to your neighbor or buy from your

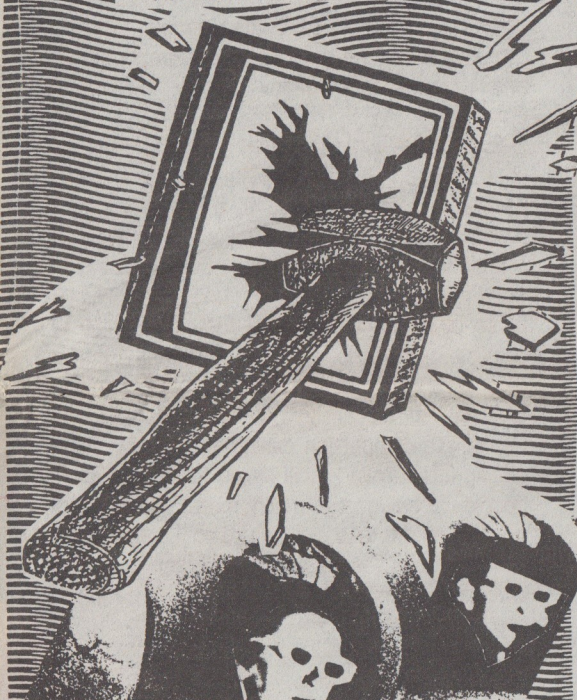
give energy companies a chance to rethink the absurdity of mountain-top removal and oil extraction from tar sands? Would it give people all over the world a chance to see what the world is like without industrial pollution of our air and drinking water every seven years? What if industrial agriculturalists had to let the pigs and chickens out to roam free in the fallow fields once every seven years? What if they had to give back all of the land they siezed up to grow monocrops?

As far as we know, no country or sizable community has ever put God's political



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the staccato of words I type across my monitor: I am reminded of a stock exchange ticker flowing across the tube. And herein lays the perceived irony of the situation: I have appeared, by using the screen, a computer, its word-processing programs, and internet servers (in a word, a system of machines and/or automated mechanisms) to undermine technology: the very system I rely upon to communicate ideas.

"Technology," you say, "has provided greater life expectancies than before, cured disease, reduced travel, reduced work, and enabled us to communicate at great distances easier and faster than in the past. It has given us these things and more!?" This I do not deny but these benefits come at a cost to our humanity, resources, and integrity of our natural and social environments. I only ask us to consider our relationship to technology and discern whether or not the efficiency or

people seem to feel that they invented the institution of marriage in order to make sex not sinful, but according to their doctrines, gay sex is always sinful, so gay marriage is wrong. A lot of reasonable people have challenged this line of reasoning, because there is a lot of hypocrisy and bigotry guiding it, but the battle lines have been drawn and it is hard to reach the hearts and minds of the faithful with reason. Instead I advocate revolution. Bring back the jubilee!

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There are only one or two lines in the entire Hebrew Bible, and only a few more in the Christian scriptures calling gay sex an abomination, but there are two entire chapters and a commandment calling for a complete cessation of all industrial and agricultural labor every seven years.



In Exodus 23:10-11, right after Moses comes down from Mt. Sinai, right after he gives the "10 Commandments", he gives a few more, including, "For six years you are to sow your fields and harvest the crops, but during the seventh year let the land lie unplowed and unused. Then the poor among your people may get food from it, and the wild animals may eat what they leave. Do the same with your

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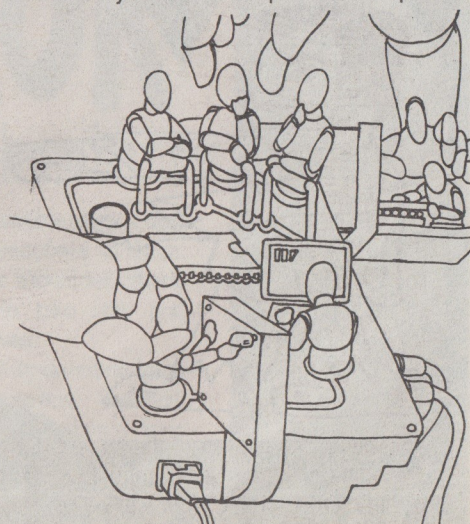
What I like about it is that it resembles in some ways the Marxist notion of continuous revolution, so that no one group can seize enough of society's resources to have permanent, coercive control.

neighbor, you shall not cheat one another." (Lev 25:14)

That fiftieth year is the Jubilee year, and everyone observes it together as the ultimate sabbath year. As part of the observance, indentured servants and slaves should be set free forever and all debts should be erased (Lev 25:54). Today that might be equivalent

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As far as we know, no country or sizable community has ever put God's political



economy into practice in a consistent and enduring way, so we actually have no idea how this would work out. What I like about it is that it resembles in some ways the Marxist notion of continuous revolution, so that no one group can sieze enough of society's resources to have permanent, coercive control.

If you heard about sabbath and jubilee years in Sunday school, you may have been told that they are irrelevant, because when Jesus came he freed people from cumbersome Mosaic laws laid out in the last three books of the Hebrew Bible (except the stuff about gay sex being a sin, the disciples of Jesus say 'keep it'), so we don't need to do all that stuff any more. If you heard about it in Hebrew school, someone may have patiently explained to you that the counting of the sabbath and jubilee years would resume when the moshiah comes. But in the interest of religious plurality, since not all of us have accepted Jesus as our lord and personal savior, and since even the faithful do not seem immune to trampling the rights of the poor and downtrodden, maybe it's time to take all of the Bible seriously, instead of just the parts that justify our silly crusades.

I understand there might be some resistance to my suggestion that we enact God's schemes for political economy, since cultural norms and civic laws derived from biblical laws have historically been repressive to the max and their adoption has caused lots

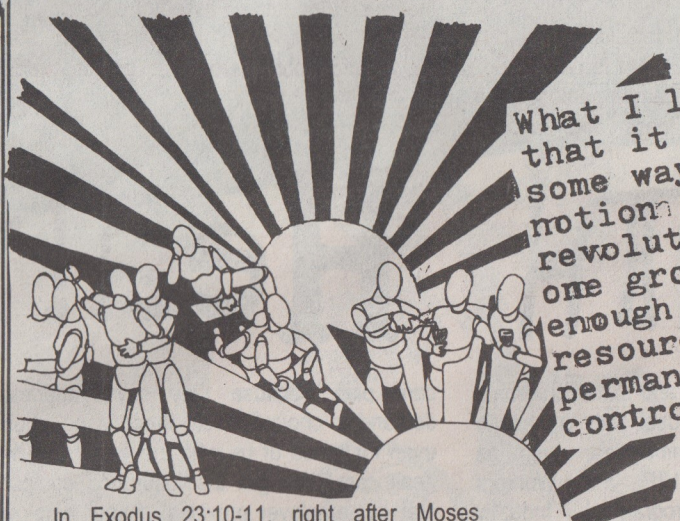


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"Technology," you say, "has provided greater life expectancies than before, cured disease, reduced travel, reduced work, and enabled us to communicate at great distances easier and faster than in the past. It has given us these things and more!" This I do not deny but these benefits come at a cost to our humanity, resources, and integrity of our natural and social environments. I only ask us to consider our relationship to technology and discern whether or not the efficiency or personal convenience it offers must always

supersede community interests and harmony. This is obviously a question about what types of social values we are going to accept as we relate to technology, and whether we would rather have technology to dictate or create such values. I believe that allowing technology to construct and dictate our values for us-is always a mistake. Increasingly, culture links technology to the so-called absolute or physical sciences, which are presumably governed by immutable laws. No student of science or the history of science would ever think of such a connection or describe the history of the physical sciences as an unproblematic, mistake free progression towards absolute truth.

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Chapter 25 of Leviticus, and Chapter 15 of Deuteronomy are entirely about how to observe the sabbath and jubilee years, which occur every seven and fifty years respectively.

In my humble opinion, you may credibly doubt that God really intended to make gay people miserable, but there is no room for doubt that the Supreme Being really did want people to give it a rest from time to time.

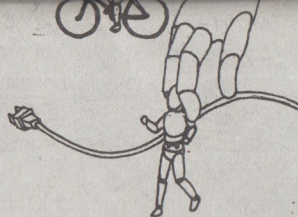
Rest is a big theme in the Bible's recommendations for a healthy economy. People should take a rest day once a week, something like Muslims do on Friday, Jews do on Saturday, Christians do on Sunday, and anarchists, atheists and communists should do on Monday. But also, according to the Hebrew bible books Leviticus and Exodus, every seven

What I like about it is that it resembles in some ways the Marxist notion of continuous revolution, so that no one group can seize enough of society's resources to have permanent, coercive control.

neighbor, you shall not cheat one another." (Lev 25:14)

That fiftieth year is the Jubilee year, and everyone observes it together as the ultimate sabbath year. As part of the observance, indentured servants and slaves should be set free forever and all debts should be erased (Lev 25:8-54). Today that might be equivalent to erasing student loan debt, mortgage debt, and debt to the World Bank to set all the world's debt slaves free.

Even though it seems like blasphemy to our modern capitalist world economy, it's in the Bible, almost exactly as I am saying. Of course now we have an industrial economy, not an agricultural economy, so instead of fields we should be thinking of factories, mines, and customer service centers. What if corporations could only lease them for fifty years, and had to let whoever wanted to use them every seven years? Would that be enough to slow the flow of capital into corporate hands, so that people had the chance to use all the high-end sewing machines, type-setting equipment, fast computers and Internet connections, and other fancy stuff that corporations hoard? Would it



enduring way, so we actually have no idea how this would work out. What I like about it is that it resembles in some ways the Marxist notion of continuous revolution, so that no one group can seize enough of society's resources to have permanent, coercive control.

If you heard about sabbath and jubilee years in Sunday school, you may have been told that they are irrelevant, because when Jesus came he freed people from cumbersome Mosaic laws laid out in the last three books of the Hebrew Bible (except the stuff about gay sex being a sin, the disciples of Jesus say 'keep it'), so we don't need to do all that stuff any more. If you heard about it in Hebrew school, someone may have patiently explained to you that the counting of the sabbath and jubilee years would resume when the moshiah comes. But in the interest of religious plurality, since not all of us have accepted Jesus as our lord and personal savior, and since even the faithful do not seem immune to trampling the rights of the poor and downtrodden, maybe it's time to take all of the Bible seriously, instead of just the parts that justify our silly crusades.

I understand there might be some resistance to my suggestion that we enact God's schemes for political economy, since cultural norms and civic laws derived from biblical laws have historically been repressive to the max and their adoption has caused lots of suffering, and since crazy right wing organizations like Focus on the Family will stop at nothing to make simplistic notions of morality based on bible verses into laws that would persecute women and gay people. So please don't lobby your legislatures. The thing to do instead is to refuse to work periodically, and encourage your friends and religious leaders to do the same. Let's create social movements out of communalism and anti-capitalist exchange. Let's boycott banks that profit enormously out of impoverishing people and keeping them in debt. Oh wait, you say, we already are doing those things. It's called the anti-globalization movement. Right. Well then continue with the blessing of God. Go forth with new notions of what religion endorses instead of letting bigotry and hypocrisy spoil the whole world.



Please ^{ON} Pass ~~The~~ Pills ^{wellbeing} moving beyond industrial healthcare and towards

By Bryan

Health care reform has received much lip service from high ranking politicians in recent months. It seems that public health care is a topic with more relevance to a greater number of citizens than most political topics have had in the past eight years. Health care reform, along with a handful of other topics which Obama campaigned for, seems to have brought millions to view those currently in political power as generally benevolent. And compared to the neo-con nightmare, Obama does sound and look pretty benign and caring. But proliferating goodwill is not a high priority for the Wall Street puppets currently in power. In the health care reform proposal, monetary profit will still remain the dominant force in decisions regarding health care.

Ultimately the best health care policy would be one that promotes wellness, but that is not

wisdom in the ways that we treat our bodies (and our planet) would more positively impact health than socialized health care and an increase in the application of allopathic medical practices. Government run health care proposals should be viewed with the utmost skepticism – if the current regime is in typical form it is likely that insurance companies will end up making even greater profits after a reform takes effect (as giant conglomerates have been the beneficiaries in most of the administration's actions). If society continues to tumble along on its current stupefying path, well-being and health will continue to suffer. A society free of Paris Hilton, frat boys and trillion dollar military expenditures would do more for public health than a public option. Imagine how much less frequently psychiatric medication

methods dominate (such as surgery or the ingestion of artificial chemicals). Though these approaches can be therapeutic and life saving, these type of techniques are best used more sparingly than they are currently. Too frequently allopathic practitioners do not give enough regard to the body's innate tendency to heal itself, nor to the body's subtle expressions of internal discord that can later result in disease. Allopathic practitioners tend to think of body parts as existing in relative isolation from each other, looking too little at relationships between elements of the body. These practices and philosophies will remain even if the health care delivery system were to change. These traditions uphold the status quo both explicitly (via prescriptions and surgeries that allow individuals to continue to live lifestyles of consumption and distraction), and tacitly (via the attitudes and biases of practitioners who frequently live lives of consumption and distraction).

If you simply pop vicodin to kill pain, there is no need or motivation to heal. If each time you feel anxious you eat a xanax there is little pressure to overcome your internal conflicts causing anxiety (not to mention the problems that can arise with long term use of chemicals like this). In the allopathic model, treatments that would be best for overall long-term health (for example specific dietary changes) are often not employed, because symptom elimination overrides most other considerations (too often healing and

garlic, valerian) treat common ailments or help to detoxify the body, and the tradition of using plants for health is rooted deeply in our species. Having some basic understanding of anatomy and nutrition goes a long way in knowing yourself more intimately, and in helping you heal when the time comes. Also simple stretches, yoga poses and considerations towards the energy flow of our bodies can help improve one's quality of life.

Many average Americans are treated for symptoms that are normal and healthy reactions to current circumstances, though many in the general public would expect that one can repeatedly fuck over the people sitting across the conference room and not suffer from headaches, addictions, high blood pressure, anxiety and other ailments. The majority have been so brainwashed that they believe it when they hear over simplified ideas like "your symptoms are a medical condition". Without constant brainwashing people might actually realize that their actions, experiences and lifestyles cause many of their "medical conditions".

Even more ludicrous than using synthetic chemicals to treat symptoms caused by societal and economic norms, is the writing of prescriptions in order to eliminate symptoms caused by symptoms caused by the social and work environments. For example the prescription of a medicine used to combat high cholesterol prescribed to the individual using



possible in the context of the current debate. Since it is clear we cannot look to the government to promote our well-being, maybe

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possible in the context of the current debate. Since it is clear we cannot look to the government to promote our well-being, maybe it's time to consider how we can insure our own health without government help for the long term. Making invasive medical practices more accessible will not spread health to the masses. Psychological and philosophical concerns continue to remain the barrier to the incorporation of health and well-being in our communities. Overcoming the capitalistic monster is the only way to bring about better health overall.

Having a real community, regularly expressing oneself creatively and using

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A problem with health care, aside from the lack of availability and cost of care (which certainly is a huge burden for many), is the guiding philosophy of allopathic medical practices. Allopathic medicine is defined as the practice of using remedies that produce effects either different from or incompatible with the syndrome that is being treated. (This is as opposed to homeopathic medicine which uses remedies similar to the ailment to be treated.) In allopathic traditions, a narrow perspective is taken when viewing illness and invasive

result in disease. Allopathic practitioners tend to think of body parts as existing in relative isolation from each other, looking too little at relationships between elements of the body. These practices and philosophies will remain even if the health care delivery system were to change. These traditions uphold the status quo both explicitly (via prescriptions and surgeries that allow individuals to continue to live lifestyles of consumption and distraction), and tacitly (via the attitudes and biases of practitioners who frequently live lives of consumption and distraction).

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Due to toxins in the air, water and soil, residues build up inside of our bodies (i.e. in the liver, colon, etc.). Fasting or cleansing from time to time helps to flush these out. Many highly accessible herbs (i.e. ginger, nettles,

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Even more ludicrous than using synthetic chemicals to treat symptoms caused by societal and economic norms, is the writing of prescriptions in order to eliminate symptoms caused by symptoms caused by the social and work environments. For example the prescription of a medicine used to combat high cholesterol prescribed to the individual using Big Macs to help distract from or override feelings of dissatisfaction and frustration. Capitalistic competition causes unease (when getting fucked over), guilt (when fucking over), trouble focusing and much more. I wonder what it might take for us to challenge the dominant practice in America of selling shit during work time in order to buy shit during free time.

DOWN WITH Health Care

Continued from page 1

transplant, Medicare paid about \$21,000 for a hospital stay and procedure that would have cost a private insurance company over \$200,000.

Every employed person is already paying taxes for Medicare. This includes the alleged illegal immigrants. Well if everyone is paying for it, shouldn't we all be receiving the benefits now instead of waiting until we're 65 or

alphabet soup of federal and state programs that were designed to deal with the health issues of specific communities, such as Medicaid, Medical, SCHIP, and Workers Compensation Health programs. Industry would not be required to provide health insurance to their employees, (Ford Motor Company consistently pays more in employee Health Insurance each year than they do in sheet metal). We'd all have access to clinics

care plan because they say "Americans demand a choice". Well, there is no choice even for those of us who are employed with healthcare. We get the insurance company that our employer provides. If your employer decides to change insurance companies, it's "Fuck You Charlie". He also says that Americans are distrustful of bureaucracy. Well, bureaucracy is what we've got. The only actual choice is whether health insurance will be

slightly less bloated than before. But any plan regulating health care is bound to be a very expensive failure and political suicide as long as the Health Insurance Industry and their corresponding thousands of lobbyists control congress through both parties.

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The nurses and nurse practitioners that actually provide most of the services at the clinics would have to spend less time on getting the insurance companies nit-picker approval for every procedure. When I talked to my partner's nurse practitioner, she told me that she used to spend 4 hours every day phoning the insurance companies trying to get approval for every procedure. They eventually had to hire another nurse just to deal with the companies.

Expanding Medicare would be the least expensive way to resolve the present Health Care crisis. Medicare is a system already in place and functioning fairly well. All it would take is a few minor tweaks to expand coverage, instead of designing a set of entirely new programs.

Some estimates predict that it would save the economy 300 billion dollars to adopt universal Medicare. It would eliminate that

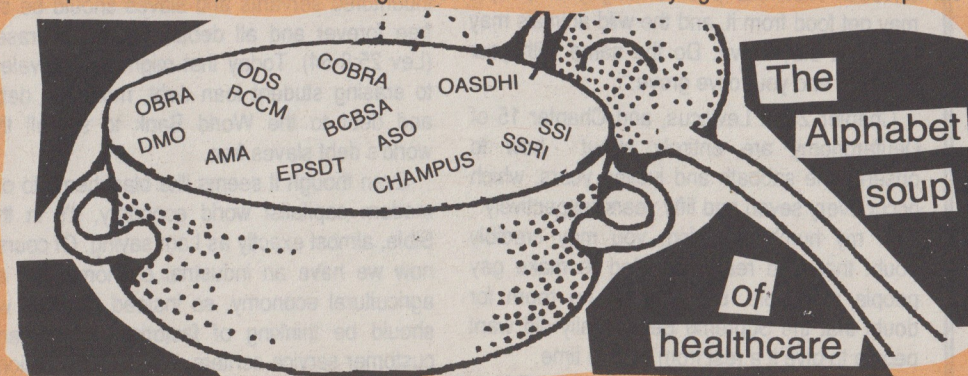
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When Obama was inaugurated president he promised to "Defend the United States against all enemies, both foreign and domestic". The "Denial of Care" policy means that Blue Cross, Aetna, Cigna, Human Health and all the other HMO/ health insurance companies are directly responsible for more American deaths in any given month, than Al-Qaeda has had for its entire existence.



to hospital emergency rooms, which typically cost 5 to 6 times more.

President Obama and his health-care advisors, already know all of this. So why has there been no mention of a Medicare expansion program from the White House? The White House dismisses a universal health

bureaucrats. Government bureaucrats are at least slightly accountable. Corporate drones answer only to their masters.

Obama's plan is designed to simply "rein in" the worst excesses of the private insurance companies, while ensuring they continue their bloated existence, although they may be



The Pills — d towards wellbeing

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TOX

chemical sensitive

By Compost

When you walk into my house, chemicals
waft from your clothes. I know right away that
the laundry detergent you use is toxic (most
are) and that if I am around you for long I will
get a headache. Should I tell you? Are social
mores and privacy more important than the
health of both of us? I am often confronted with
this dilemma. Many everyday products now
make me sick and may make you sick if you
are around them long enough. I write this to try
to warn politely.

Modern American living exposes us to toxic
chemical storms daily. Lotions, antiperspirants
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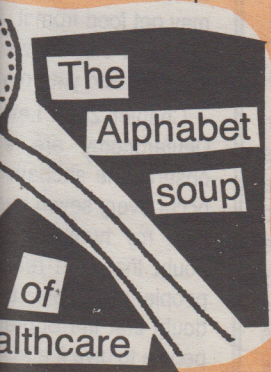
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Health Corp.

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to adapt. And there are more and more new
chemicals. There is also the very real
likelihood that new genetically engineered
organisms and new nano materials will wreak
havoc with the living creatures of earth as well.
And there's not much regulation out there to
protect you, especially in the United States.

According to the Congressional General
Accounting Office, the Environmental
Protection Agency "does not routinely assess
the risks of the roughly 80,000 industrial
chemicals in use. Moreover, TSCA [Toxic
Substances Control Act] does not require
chemical companies to test the approximately
700 new chemicals introduced into commerce

Health

reinvention not reform

TOXIC TERROR

chemical sensitivity badder living through chemistry

By Compost

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annually for their toxicity, and companies generally do not voluntarily perform such testing. Further, the procedures EPA must follow in obtaining test data from companies can take years to complete." The European Union requirements for regulating toxic chemicals are much more stringent than in the United States. In Europe the burden for

to as many chemicals as possible even if they do not yet have physical reactions to them. Hence we who notice toxins should tell others. And it behooves others to take note and consider protecting themselves.

Unfortunately our medical system has been hijacked by the pharmaceutical chemical makers to the extent that the paradigm of toxic exposure related dis-ease has been censored and discredited. Instead we are sold drugs to solve our problems. Witness how many of the

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Mammal bodies have only recently been exposed to these artificially rearranged molecules. There is little doubt that cancer and other disease is connected to exposure to these new substances, most only developed since the 1950s. Our bodies have not had time to adapt. And there are more and more new chemicals. There is also the very real likelihood that new genetically engineered organisms and new nano materials will wreak

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Unfortunately our medical system has been hijacked by the pharmaceutical chemical makers to the extent that the paradigm of toxic exposure related dis-ease has been censored and discredited. Instead we are sold drugs to solve our problems. Witness how many of the corporate sponsored (Avon, Energizer) events to help breast cancer are to "find a cure" rather than the causes of breast cancer.

And the drugs we are prescribed may be making us worse. There are many and growing numbers of adverse effects and deaths from prescription drugs. Chemicals from pharmaceuticals are showing up in water supplies and wild animals because when humans pee after taking drugs, their urine contains chemical residues, or the actual pharmaceutical drugs themselves.

Healthcare needs a new or at least optional paradigm of trying to analyze what is causing illness rather than focusing on drugs. Who is studying whether genetically engineered foods may be causing obesity or health reactions? It is very difficult to track the results of mass exposure to genetically engineered food over the last few years because the government caved in to industry demands that genetically modified food products should not be labeled or tracked in the US. Unless you buy organic or are very astute about what products contain genetically modified ingredients, you may be exposing yourself to something genetically new in the food supply. Food, cosmetics and cleaning products can also include myriad artificial chemicals. We may be better served by deciphering and trying to avoid toxins rather than ingesting toxic drugs to mask our symptoms.



Modern American living exposes us to toxic chemical storms daily. Lotions, antiperspirants and deodorants, perfumes and after-shaves, sunscreen, shampoos, laundry detergent and softeners, scented soaps, bug sprays, hand sanitizer, dish-soap, new carpets, incense, "air fresheners", auto exhaust (including from bio-fuels and veggie oil!), herbicides and pesticides, glues, fresh printer ink, nail polish and remover, and paints can all contain chemicals that can cause adverse reactions. Some of us have become "chemically sensitive", becoming aware of physical reactions to various chemicals. Maybe we should be considered canaries in the coal mines, and used to warn of exposure to something dangerous. We could be more reliable than information, or rather lack of information, you may be getting from the chemical industry.

Mammal bodies have only recently been exposed to these artificially rearranged molecules. There is little doubt that cancer and other disease is connected to exposure to these new substances, most only developed since the 1950s. Our bodies have not had time to adapt. And there are more and more new chemicals. There is also the very real likelihood that new genetically engineered organisms and new nano materials will wreak havoc with the living creatures of earth as well. And there's not much regulation out there to protect you, especially in the United States.

According to the Congressional General Accounting Office, the Environmental Protection Agency "does not routinely assess the risks of the roughly 80,000 industrial chemicals in use. Moreover, TSCA [Toxic Substances Control Act] does not require chemical companies to test the approximately 700 new chemicals introduced into commerce



proving non-toxicity lies with the chemical producers.

There is a theory that at some point of exposure to toxins, some people's bodies just cannot resist anymore and become much more sensitive to chemicals. We start to have adverse reactions to chemicals that other people might not notice. It seems important, therefore, for all people to limit their exposures

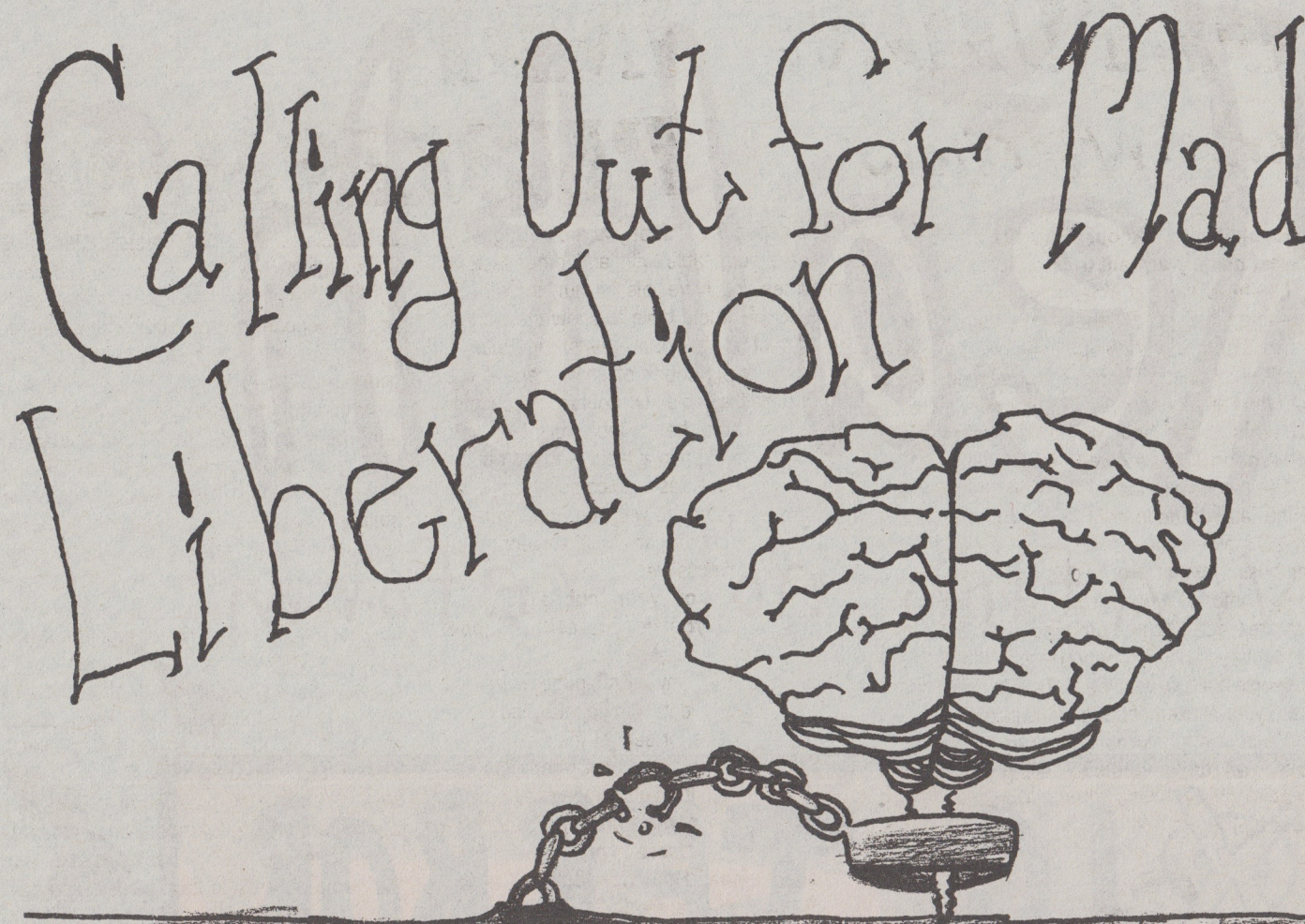
to help breast cancer are to "find a cure" rather than the causes of breast cancer.

And the drugs we are prescribed may be making us worse. There are many and growing numbers of adverse effects and deaths from prescription drugs. Chemicals from pharmaceuticals are showing up in water supplies and wild animals because when humans pee after taking drugs, their urine contains chemical residues, or the actual pharmaceutical drugs themselves.

Healthcare needs a new or at least optional paradigm of trying to analyze what is causing illness rather than focusing on drugs. Who is studying whether genetically engineered foods may be causing obesity or health reactions? It is very difficult to track the results of mass exposure to genetically engineered food over the last few years because the government caved in to industry demands that genetically modified food products should not be labeled or tracked in the US. Unless you buy organic or are very astute about what products contain genetically modified ingredients, you may be exposing yourself to something genetically new in the food supply. Food, cosmetics and cleaning products can also include myriad artificial chemicals. We may be better served by deciphering and trying to avoid toxins rather than ingesting toxic drugs to mask our symptoms.

I have found my own health enhanced by avoiding food with additives, trying to eat organically produced food, removing myself from toxic environments, not using products with artificial fragrances or toxic chemicals, and getting fresh air. Try to avoid the extra stress on your body that chemicals may cause in order to keep up your resilience to exposure. It will enhance your health, my health and the health of the planet.





On Our Own: Patient-Controlled Alternatives to Mental Health
By Judi Chamberlin
(Hawthorne Books, New York, 1978)

This article is the last article written by our friend Samantha (see obituary p. 4) On Our Own is a classic anti-psychiatry text that has had a significant impact on radical mental health.

Judi Chamberlin travels a tumbling path

help other patients get by, as well as giving readers a straightforward account of a psychiatric survivor. I empathized with her years of anguish in and out of hospitals, and I was impressed that she described in simple terms the humiliations she experienced as inherent in the hospital system, rather than depending on excesses and abuses. Whether in a 'cottage' or a locked ward, group therapy or isolation, Judi comes to fear and hate the physical control inherent in the system.

It is fascinating to me that she sought treatment out between stays, finding the experience of living outside the hospital system with family or a shitty husband

Judi gets down to business and explores organizations operated by the mad for the mad, working for mental patient's liberation. She explores the many difficulties ex-patients face because of bias, rather than any danger to themselves. She covers many of the details of various organizations' daily work, highs and lows, including a whole chapter on funding. She describes groups working both in crises situations, like the Vancouver Emergency Center, and on the long term problems faced by ex-patients, such as Project Release in New York and the Mental Patients Association in Vancouver. She compares the shoe-string collectives with a potent "conscious"

mixed results for actually alleviating unpleasant symptoms. Likewise, confinement and physical force continue to hide behind the guise of treatment. Some of the innovations or alternatives shot down in the book now are mainstays of treatment: community mental health centers are at the core of most outpatient treatment, and a lot of us grew up sleeping through various psychotherapy snore sessions first introduced in the 1960s.

One weakness of the book is the way, it lumps mental patients together in a broad mass, without addressing the distinctions between what mental patients experience because of their individual identities. Her vision of liberation is broadly based on a feminist model, but little attention is paid in this work to differences in organizations and institutions caused by race, class, gender, and sexuality. While this broad topic may be beyond the range of this book, the reader is left with the impression of mental patients seeking liberation as predominantly white and middle class. The horrors of the eugenics movement make it imperative to acknowledge the dirty work done by the psychiatrist on poor women and women of color, and any serious attempt at mad liberation must integrate this analysis.

As I reflect on my own experience, Judi's does seem to minimize certain ambiguities. Can patients always solve each other's

The "unmaking of a mental patient" happens as she realizes there are other ways to get the human help she needs and a new life opens up to her

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Judi Chamberlin travels a tumbling path towards the title of her book, through her own experience of the mental health system towards her ideal goal of patients helping each other to keep themselves together. She outlines the problems faced by mental patients and she beats a tinny improvised drum calling out for mad liberation through consciousness-raising.

Chamberlin's focus on patient-controlled alternatives will strike a resonating note with brave readers who hold high the banner of direct democracy or seek to level the power of authority figures. She even discards the radical theorist R.D. Laing, for continuing a distinction between "healers and healed" in his writings and anti-psychiatry experiments based on them. The intensity of her railing against this distinction may seem arbitrary and extreme without considering the viewpoint of mental patients being treated, usually involuntarily, for conditions in their own minds. The patient faces an isolation not imposed on sufferers of other illnesses, at a time when human companionship may be the only alleviating factor.

The isolation can continue long after the patient is declared "cured," and a hospital stay or mental disability discharge carries a stigma in looking for jobs, lovers, or friends. Judi goes to great length to show how the discrepancy in

help other patients get by, as well as giving readers a straightforward account of a psychiatric survivor. I empathized with her years of anguish in and out of hospitals, and I was impressed that she described in simple terms the humiliations she experienced as inherent in the hospital system, rather than depending on excesses and abuses. Whether in a 'cottage' or a locked ward, group therapy or isolation, Judi comes to fear and hate the physical control inherent in the system.

It is fascinating to me that she sought treatment out between stays, finding the experience of living outside the hospital system with family or a shitty husband unbearable. This is a fact seldom admitted in an exposé of the mental health system, and I find it courageous to be able to admit that you can't deal with everyday life on your own.

A turning point in her view of the system occurs when she becomes extremely miserable after a mental hospital discontinues her tranquilizers upon admission, and she experiences a variety of physical and mental withdrawal symptoms, such as a churning stomach, dizziness, crawling flesh, anger, and frustration. Another patient tells her she is probably undergoing withdrawal from the medications she was prescribed by her doctor, which had previously not affected her. A light turns on in Judi's head, as another patient has offered her an unexpected insight into her condition: "I got my first 'therapy' at Hillside under that tree, and it came from another patient." Instead of a "relapse" into mental illness, the absence of the previously ineffective drugs produces new symptoms. Withdrawal from psychiatric drugs is a viewpoint I have never heard from a doctor, and I have recently only come across when a friend mailed me the Icarus Project and Freedom Center's *Harm Reduction Guide to Coming Off Psychiatric Drugs*. But patients have been sharing this knowledge since psych drugs became prevalent in the 1950s, and it

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Thirty years have passed since the publication of this book. There are many experiences that date both Chamberlin's direct experience of hospitalization and the alternatives she discusses: the thiorazine "concentrate" and the Great Society War On Poverty funding for community projects are both things of the past. Yet there is a striking skeleton of her work that is easy to recognize, fleshed out in this society. Current drug regimen still focus more heavily on tranquilizing and sedating patients, with only

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problems? Is there really no useful role for well-intentioned professionals? There are times when a little tranquilizer might give me the sleep I need to keep from being a pathetic nervous wreck and there are times when other patients provide advice that is not helpful.

On the other hand fear and hostility towards professional psychiatrists is a gut reaction based on real problems, and although psychiatry is constantly touting its reforms, restraints, isolation, and even electroshock are features of most hospitals, and most patients have felt the breath of fresh air another patient's honesty can bring. I am impressed that Judi presents these views so forcefully.

On Our Own could end up on the tables of many people asking the same questions as Judi Chamberlin. How to get out of a depressing anguish? How to work together to provide some relief when we are troubled? How do we keep vulnerable people safe from psychiatric abuse? Judi provides few solid answers, but her unshaken faith in our ability to provide those answers to each other is an inspiration.



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The isolation can continue long after the patient is declared "cured," and a hospital stay or mental disability discharge carries a stigma in looking for jobs, lovers, or friends. Judi goes to great length to show how the discrepancy in power between the psychiatrist and patient remains immense, and unjustified. Danger of harming self or others is legal criteria for involuntary commitment and a patient can be held in custody with only the psychiatrist as a witness of her motives, but the psychiatrist has no more ability to see human intentions to commit acts of violence or self destruction than anyone else. Confronting this authority and dismantling this false expertise lies at the heart of reaching freedom. Judi Chamberlin stays true to this goal and remains extremely vigilant in dealing with any experts who place themselves higher than the patient.

The chapter dedicated to Judi's own experience with psychiatrists and hospitalization provides her credentials as an ex-patient seeking to raise consciousness and

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Judi's experiences with the Vancouver Emotional Emergency Center will probably seem familiar to anyone lucky enough to turn to a close circle of compassionate people who have had similar experiences. Strangers or old friends, they do their best to patch together what is needed and listen, and offer relief from the mind games and deceit. The "unmaking of a mental patient" happens as she realizes there are other ways to get the human help she needs and a new life opens up to her. We imagine her able to say the word crazy with a wild grin of abandon and laugh, and Judi is now able to pose a new question: how can others systematically receive the help they actually need?

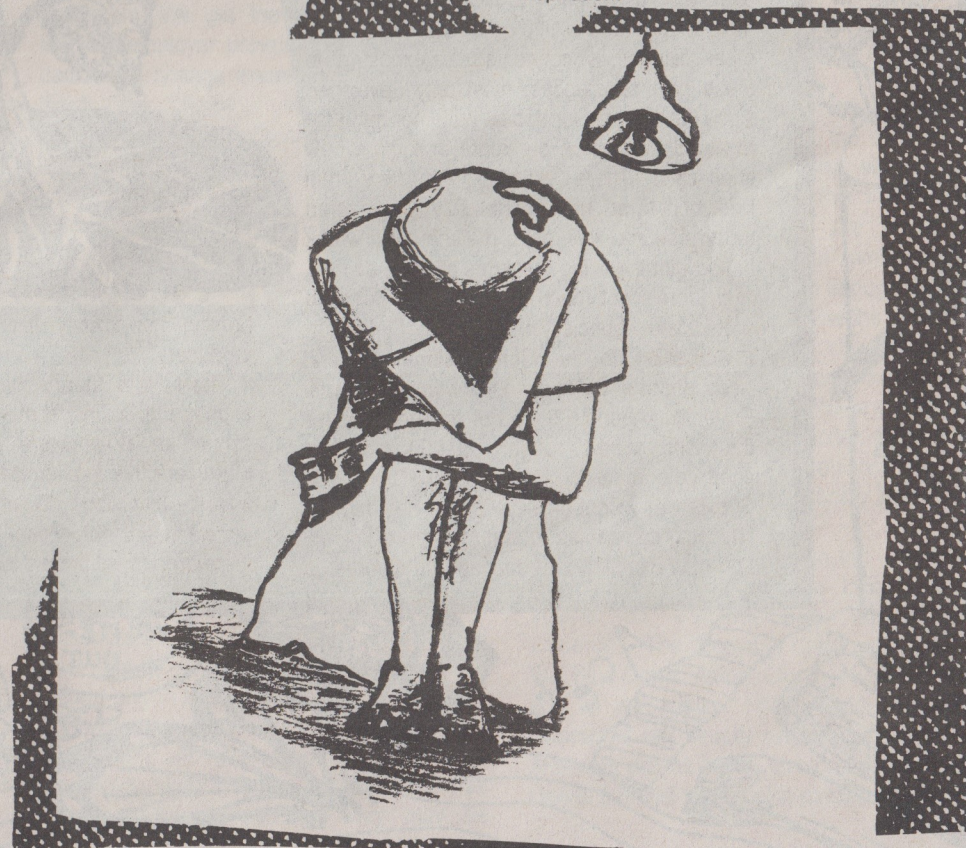
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DIY REVOLUTION: INDY PUBLISHING

An Insider's Interview

Interview by Cris Agri

Between the rise of the internet and the slow decline of corporate print media, there's never been a better time to begin self-publishing your work. A great example of this DIY revolution is San Francisco-based cartoonist and illustrator Brian Kolm. Kolm is an active member of the Bay Area small press community and the creator of Atomic Bear Press where he self-publishes his comic, "Beyond the Great Chimney." His most recent local endeavor was participating in the San Francisco Zine Festival, amidst a sea of local artists, writers and cartoonists—a testament to the power of publishing your own work. Kolm was kind enough to answer my questions and provide advice for budding comic and zine creators.

Q: What can you tell me about Atomic Bear Press?

A: Atomic Bear Press is the name I use when I self-publish my art work as prints, comic books, etc.

Q: For those who are unfamiliar with your comics, can you describe your work?

A: My work has a very whimsical look to it and I am attracted to stories with fanciful elements.

Q: What first inspired you to make comics and zines?

A: I am an artist and love to tell stories and share them with others. I originally wanted to be an animator at Disney, but comics allow me to tell my own stories which I can create all by myself.

Q: You just recently made an appearance at the San Francisco Zine Festival. How was that?

A: Fun and a great way to get out and meet the general public as well as other artists. I always feel energized after a fun convention.

Q: How did you find out about the Zine Fest & what made you want to participate in it?

A: I went to my first Zinefest in 2005 when I shared a table with a friend of mine. Since then it has been a very popular event in local cartoonist circles. This was my second time exhibiting and lots of artists I know were there.

Q: What is the best way to prepare for a convention like the Zine Fest?

A: The same way it is for any con... don't wait till the last minute to print up your comics and zines. Make sure you have a mailing list and business cards or postcards with your contact information on it to give out. Have a web presence. Arrive on time with a good night's sleep so you can be there to talk to lots of people feeling your best. Talk to folks and share your excitement and enthusiasm.

Q: What are the pros and cons of having your own table versus sharing that of a larger entity (like the Cartoon Art Museum)?

A: It all depends on what you are selling, who you share your table with and other factors. Sometimes you have lots of stuff to sell and you need the whole table to show the work in its best light. A rack of art prints, for instance, would take a big chunk of your space if you only had half a table. Of course, if you only have a few items, half a table might be fine. One issue with sharing a table is that it can be awkward sometimes to compete for the attentions of customers with your tablemate(s). It's always good to share with someone you get along with if possible.

Q: How much of your publishing and distribution do you do yourself and how much is aided by third parties?

A: I mostly sell my own publications at conventions and events, but you can find some of my comic books for sale at the Cartoon Art Museum bookstore in the Local Talent Section. I also sell my work through my website.

Q: Recently, web comics and blogs seem to have become more prevalent than published zines. How do you feel about digital vs. traditional media?

A: With the web, you can get your work out to a wider audience. Many creators lose money trying to get their work for sale in stores and see the web as a way to build an audience without a lot of risk/cost. The model for many is to post samples of their comic on the web and

then publish a collected version later on with an audience that already knows the work. If you are an artist, you need some sort of web presence. On the other hand, there is nothing like holding a beautiful comic or zine in your hands and reading it!

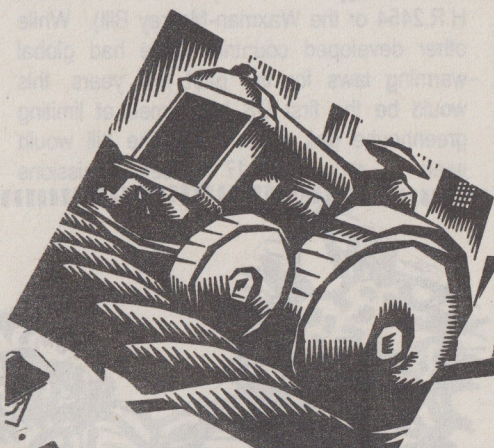
Q: What do you think the artists of today can learn from the Bay Area's extensive history of comic and zine culture?

A: The power of creating your own story and putting it out there for others read. That is a very brave act for many of us and the spirit of our peers and predecessors help encourage us to move forward!

Q: Finally, what advice would you give to would-be cartoonists and zine creators?

A: Keep drawing and being creative and go out and connect with other artists. For instance, I am part of the Cartoonist Conspiracy San Francisco organization (<http://www.cartoonistconspiracy.com>), which is a Comic Jam group that meets twice a month to draw together. Oh, and always be aware that being an artist is hard work – and having many different skills will only help you succeed.

For more information on Brian Kolm, check out www.atomicbearpress.com. For more information on the San Francisco Zine Festival, check out <http://www.sfzinefest.com>



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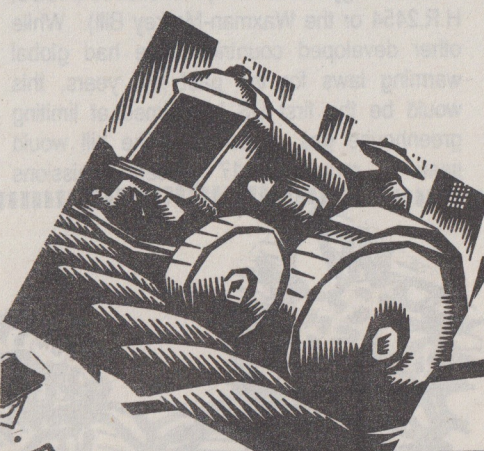
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HANGING ON TO RESISTANCE

Going farther, after the aborted court date, Hugh's lawyers stated their belief that the ongoing prosecution is directly tied to the health of the I-69 project. The more that the road looks like it has a chance, the more life the prosecution will have, as INDOT struggles to protect its project; while if the road falls apart completely, much of the local rationale for repression will disappear. The charges against Tiga and Hugh are linked socially and bureaucratically to the success or failure of the wider movement, locally and beyond. This is true not just for them either – over the past months, many I-69 opponents have been saddled with probation due to charges from the beginning of construction last summer, which obviously functions to discipline these activists and keep them quiet.

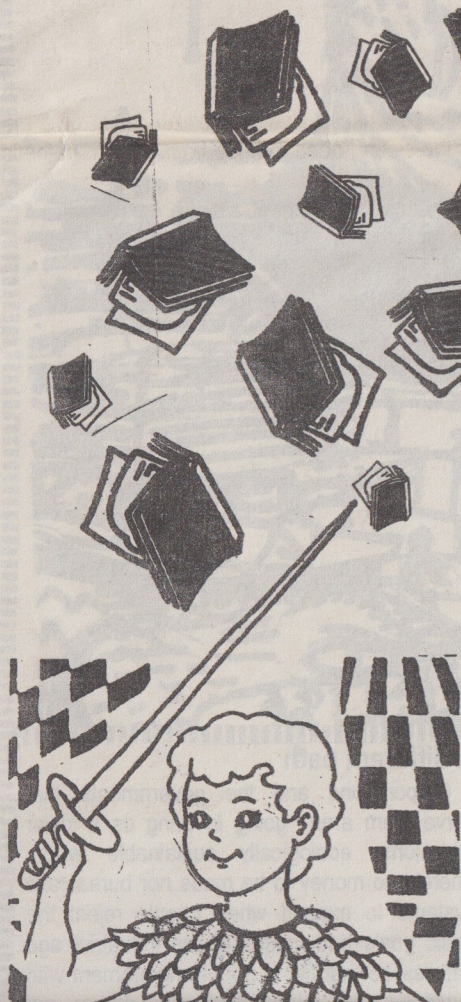
To act in solidarity with Hugh and Tiga, then, is to continue to organize (within social struggles, against I-69, other infrastructure projects, and elsewhere), to seek a deeper understanding of repression and extend that solidarity to yet others who've been targeted for their organizing or just for living, and to maintain and strengthen relationships with each other and with the communities in which we live. This is what we've tried to do locally-through events and fundraisers, going door-to-door, and in our daily lives. We've also been

Tiga and Hugh are charged with felony racketeering (called "corrupt business influence" in Indiana) as well as several misdemeanors related to a specific office demonstration in 2007. The racketeering charge essentially alleges that all opposition to I-69 constitutes a "racket," or mafia, that operated outside legitimate political channels and functioned to reduce profits through intimidation. The office demo in question happened in response to the eviction of the first rural families by the Department of Transportation (INDOT): In this demo, I-69 planning offices were calmly and non-destructively evicted in turn.

While there is a certain whiff of "eco-terrorism" allegations in the air, the actions the two are accused of were popular in Indiana, and the goal of the prosecution doesn't seem to be one of isolating or marginalizing them. Instead, the repression is being used to intimidate a broad range of local opponents to

By: C. Mush

On August 25, forty people filled the small lobby of the Pike County Courthouse in Petersburg, Indiana expecting to sit in on Tiga and Hugh's first court date. This group, made up of friends and family, as well as community organizers and landowners from along I-69's route, grew more and more expectant as the original starting time of 9am slid further and further away. Eventually, an hour after court was to begin, word got out that the judge had called off work that day, and that the date was pushed back two months, to October 20. All was not lost, because most everyone went out to lunch afterwards, filling most of a small-town restaurant, a chance to eat, talk, and hang out. This is only the most recent delay in a long





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This is only the most recent delay in a long process that's designed to drag itself out and wear defendants and their communities down. But the turn-out reflects the ongoing strength of support for Tiga and Hugh, as well as new possibilities, as communication is strengthened between different communities touched by this repression.

To go back to the basics for a moment, Tiga and Hugh were arrested last April, after a multi-year investigation directed against the anti-I-69 movement. This movement has included hundreds of people from different backgrounds over the past two decades, but the past few years in particular saw an upsurge in anarchist and ecological opposition to the road. Much, but far from all, of the repression by Indiana State Police and the FBI has been directed against these younger opponents, but the effects have been felt more widely.

HANDS RESISTANCE

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While there is a certain whiff of "eco-terrorism" allegations in the air, the actions the two are accused of were popular in Indiana, and the goal of the prosecution doesn't seem to be one of isolating or marginalizing them. Instead, the repression is being used to intimidate a broad range of local opponents to the road, at a time when the I-69 project itself

seems more fragile than ever. Local organizers believe that INDOT is trying to push through the last steps of the approval process for the road as they make a desperate bid for federal stimulus funds. At the same time, surveyors are moving to stake off the property of the next round of landowners/victims. Given the delicacy of their situation, it's easy to see why, at this particular moment, INDOT would want to guarantee silence and the appearance of social peace through repression. And so far, in at least some way, it's working: reports from section 1 of the proposed road (the first 10 miles near Evansville where opposition has been fierce) is that local landowners and farmers who've been vocal against the road for years are feeling scared and unwilling to speak up.

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To act in solidarity with Hugh and Tiga, then, is to continue to organize (within social struggles, against I-69, other infrastructure projects, and elsewhere), to seek a deeper understanding of repression and extend that solidarity to yet others who've been targeted for their organizing or just for living, and to maintain and strengthen relationships with each other and with the communities in which we live. This is what we've tried to do locally-through events and fundraisers, going door-to-door, and in our daily lives. We've also been encouraged by the outpouring of support in other cities and communities, which has also been instrumental in allowing Tiga and Hugh to hire good lawyers. As of now, they are slated to go to trial on April 19. Should that happen, they will need all the support we can give them. Unfortunately, this will also probably include more financial support, so we'd love to hear about more fundraisers happening in other places. Please be in touch, and feel free to write us to ask questions or offer suggestions.

Mostlyeverything.net
supporttigaandhugh@mostlyeverything.net

Support Tiga and Hugh c/o the Future P.O. Box 3133 Bloomington, IN 47404

Also, check out the new Solidarity With Hugh And Tiga zine available at the website (under resources).

CLIMATE CONFERENCE COPENHAGEN

Continued from page 1

dependent world and their power is utterly dependent on maintaining it.

It is becoming more obvious how the outdated structures of power that are killing the planet are the same structures that require inequality, oppression, violence and misery. There's room to make connections and move the struggle forward across a broad front while not losing sight of the reality that if we lose the environment, our species is going to go down with it.

A Call to Climate Action

Numerous groups are calling for coordinated, global protests during the international climate change meeting in Copenhagen Dec. 7 - 18. The COP meets once a year and includes government officials from 189 countries plus 10,000 official observers — corporate lobbyists and representatives from mainstream non-governmental organizations.

While theoretically United Nations conferences like Copenhagen could coordinate a global plan to reduce greenhouse gas emissions, in reality they are like a World Trade Organization applied to greenhouse gas emissions. Elites — whether from the developed world, major corporations, or the third world — prioritize figuring out new, perverse ways to profit from greenhouse gas emissions reduction. Actually reducing

going to happen unless someone gets up and organizes something soon. You don't have to wait for someone else to call for an action — you and your friends can do it yourselves. Check the end of this article for links to some of the radical climate action groups.

350 parts per million

To build up momentum for the Copenhagen meeting, the 350.org group founded by early climate visionary Bill McKibben is calling for decentralized, global actions on October 24. 350.org likes visible, symbolic protests — many spelling out the number 350 — that can be photographed and emailed into a central website. 350 refers to the maximum number of parts per million of carbon dioxide that scientists believe can be in the atmosphere without leading to disastrous climate change. The 350.org folks like it because it is a simple message for people to rally around — not proposing precisely how to cut emissions, but just trying to set a target for CO2.

Currently, there are 390 ppm CO2 in the atmosphere — up from around 280 ppm before the industrial revolution. The number increases every year as more and more fossil fuels are burned to sustain the current of form of human social organization. While the Kyoto Protocol was designed to cut emissions to 1990 levels (which were already too high), emissions have instead gone up and up and up since Kyoto went into effect. Despite all the

Barrier Reef."

350.org is not a radical group in that they don't have an anti-capitalist, anti-authoritarian analysis — they don't connect the climate crisis with the many forms of oppression associated with the current order. But to their credit, they are highly critical of the pathetic lack of action by governments and corporations regarding greenhouse emissions and climate change. They seem to understand the distractions and greenwashing that is going on and realize that fundamental change is necessary which can only come from grassroots action. According to their call to action, "This is even more important than changing your lightbulb—this is your chance to help change the way the whole world operates." They organize public events on a global scale so it makes sense to check their website, find the closest action, and join in.

False solutions — business as usual

To set the stage for the Copenhagen meeting, the US Congress is trying to pass an emissions trading bill known as the American Clean Energy and Security Act of 2009 (ACES, H.R.2454 or the Waxman-Markey Bill). While other developed countries have had global warming laws for the past few years, this would be the first US law aimed at limiting greenhouse gas emissions. The bill would seek to require a 17 percent emissions

rain pollution that is created when high sulfur coal is burned.

The ACES is a timid business give-away. A 17 percent reductions target by 2020 is an extremely modest goal given the scale of the problem and is hard to take a distant 2050 goal very seriously. Under the bill, the government would give out 85% of the credits to various corporations and utilities for free and have an auction for the remaining 15 percent. To the extent the credits can be sold, this means the government gives away billions to heavy greenhouse gas emissions. Moreover, it means companies can make money selling credits for adopting emissions reducing technologies they would have done anyway. Such programs are prone to speculation, difficult to enforce, and legitimize the fossil fueled status quo.

Look for more timid, corporate welfare plans like this in Copenhagen, except applied on a global scale. A key flaw in transnational emissions trading schemes is that rich, developed countries buy credits so they can continue to emit pollution from sellers who are "reducing" emissions in dubious ways. For instance, there are already documented cases in which Europeans (who currently have cap-and-trade) have bought credits from third world projects that would have been built anyway.

emissions is in the backseat, almost an afterthought. The Copenhagen process favors top-down, corporate solutions that permit business as usual — with resulting inequality and profit — to continue with as little disruption as possible.

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The most popular corporate solution to global warming is creating a global emissions trading system in which industries in rich countries could continue emissions as usual in exchange for paying someone else who claims to have reduced emissions for "credits" to pollute. The key assumption behind such initiatives is that the most important goal is maintaining constant economic growth, and that emissions reductions are a laudable goal as long as they can be achieved without hurting growth. But this thinking gets it backwards — the endless pursuit of economic growth on a finite planet is what has gotten us into this mess in the first place.

A key aspect of Copenhagen-related protests will be to outline the difference between real actions to address greenhouse gas emissions and false solutions. A real emissions reduction means fossil fuels are left in the ground and not burned — either because alternative energy sources are found or because the energy isn't required in the first place. A false solution is a solution that allows a particular industry, technology or nation to continue to burn precisely the same fossil fuels as before, or even increase emissions, and yet pat themselves on the back because they've used accounting methods to show an emissions reduction. You would think such absurd numerical trickery would be laughed out of the room and recognized as an Emperor With No Clothes, until you realized that this is the primary mainstream response to the

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reduction from 2005 levels for a variety of greenhouse gases (chiefly CO2) by 2020 and an 80 percent reduction by 2050. It also requires electrical utilities to produce 20 percent of their electricity from renewable sources by 2020 and a few other odds and ends like electrical grid modernization, more electric cars and energy efficient buildings and

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Al Gore movies and speeches and billboards, emissions have not been reduced. To the contrary, the growing demand for more stuff by a growing world population is being met in the first world as well as in the third world by relying almost exclusively on fossil fuels.

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A different path

Corporations and the governments that serve them aren't going to bring us a lower emissions, ecologically sustainable world. There's no money to be made nor bureaucratic systems to expand when people reject the basic goals and values of the industrial age and realize that life is about engagement with

polite. The key assumption in such initiatives is that the most important goal is maintaining constant economic growth, and that emissions reductions are a laudable goal as long as they can be achieved without hurting growth. But this thinking gets it backwards — the endless pursuit of economic growth on a finite planet is what has gotten us into this mess in the first place.

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While some people are going to Copenhagen to protest there, the best advice seems to be to avoid international travel and do something in your own community. In Copenhagen, there is likely to be a diversity of tactics ranging from polite lobbying and street protests, all the way to militant direct action to shut down the meeting and symbols of outmoded CO2 emissions, such as local coal-fired electricity plants. Protests in the USA are likely to be along similar lines with tiny actions in smaller places and grander actions in population centers. You can get involved in planning and participating in these actions.

As *Slingshot* goes to press in mid-September, it is not a good sign that there are currently very few specific times, dates and places being proposed for decentralized actions. That means there's a lot of room for folks to get involved and make something happen. It might also mean that not much is

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To reduce the CO2 concentration to less than 350 ppm would require much less fossil fuel combustion going forward, rather than the current expansion of fossil fuel use. Over time, natural processes such as plant growth can remove some of the CO2 already in the atmosphere if humans would stop adding more. In the US, 40 percent of CO2 emissions are from burning coal, oil and natural gas to generate electricity — 83 percent of that is from coal. This could be the easiest area to dramatically cut emissions, since alternative technologies to generate electricity already exist and the fossil fuel combustion for electricity are concentrated in a relatively small number of huge facilities.

The 350.org website already lists over 1,000 protest plans in over 100 countries spanning the globe, so many people can plug into these actions. According to their website, there will be "school children planting 350 trees in Bangladesh, scientists hanging banners saying 350 on the statues on Easter Island, 350 scuba divers diving underwater at the Great

reduction from 2005 levels for a variety of greenhouse gases (chiefly CO2) by 2020 and an 80 percent reduction by 2050. It also requires electrical utilities to produce 20 percent of their electricity from renewable sources by 2020 and a few other odds and ends like electrical grid modernization, more electric cars and energy efficient buildings and appliance mandates.

The key to the emissions reductions is to create a "cap-and-trade" system. The government would create emissions credits which would give their owner a right to emit a particular amount of CO2. Over time, the number of credits would decrease. The idea is that the invisible hand of the market would determine how these emissions reductions would happen. A business holding a bunch of credits could reduce their own emissions and then they could sell the extra credits they didn't need to use for their own emissions, taking the proceeds to help pay for costs associated with cutting their emissions. Or, if it was cheaper for a particular company to buy credits for emissions rather than reducing their own emissions, they could do that. Theoretically, such a system would mean that the cheapest emissions reductions would be made first, and the most expensive would be made last. A similar system was successful in reducing acid

A different path

Corporations and the governments that serve them aren't going to bring us a lower emissions, ecologically sustainable world. There's no money to be made nor bureaucratic systems to expand when people reject the basic goals and values of the industrial age and realize that life is about engagement with ourselves, our surroundings and others, not owning and using stuff. The systems threatening climate catastrophe are the same systems that treat human beings as objects to be controlled, manipulated and used. In fact, a corporation treats people and the environment with a similar disregard: a tree is a natural resource while a person is a human resource.

Going down a more ecologically sustainable path isn't just about protests and rejecting particular government plans or learning ways to consume less and installing alternative technologies to replace fossil fuels, although some of these changes may be steps along the way. People are going to have to engage each other and find solutions outside of media channels controlled by corporations and the state — on the streets and in local communities. The protests this fall *can be* (with your help) a modest first step.

For more info, contact: www.climate-justice-action.org, www.risingtidenorthamerica.org •



DINEH & HOPI RELOCATION RESISTANCE

by Black Mesa Indigenous Support

From November 21st thru the 28th a caravan of work crews will once again be converging from across the country in support of the residents of the Big Mountain regions of Black Mesa, AZ. The aim of this caravan is to honor the elders and to generate support in the form of direct, on-land support: chopping and hauling firewood, doing minor repair work, offering holistic health care, and sheep-herding before the approaching winter months arrive. These communities continue to carry out a staunch resistance to the efforts of the US Government and the Peabody Coal Company.

Peabody Energy, previously Peabody Coal Company, is the world's largest private-sector coal company. It operates mines throughout North America, South America, and Australia and is the twelfth largest coal exporter on the planet. In 30 years of disastrous operation, Dineh and Hopi communities in Arizona have been ravaged by Peabody's coal mining, which has taken land from thousands of families and forcibly relocated them, drained 2.5 million gallons of water daily from the only community water supply, and left a toxic legacy along an abandoned 273-mile coal slurry pipeline. Peabody's Black Mesa mine has also been the source of an estimated 325 million tons of CO2 emissions. Coal from the Black Mesa mine could contribute an additional 290 million tons of CO2. Peabody is proposing new coal-fired power plants in several states. Peabody's coal mining will exacerbate already devastating environmental and cultural impacts on local communities which are highly sensitive due to their location in the desert. The new power plants will kindle the fire of the current global climate crisis!

More than 14,000 Dineh people have been forcibly removed from their ancestral homelands due to the U.S. government & Peabody Coal, under the guise of the so-called "Navajo-Hopi Land Dispute." Families are now in their third decade of resistance to this



throughout the Big Mountain region has a significant role in the intervention of Peabody's future plan for Black Mesa coal to be [a] major source of unsustainable energy, the growing dependency on fossil fuel, and escalating green house gas emissions. We will continue to fight to defend our homelands."

At this moment, decision makers in Washington D.C. are planning ways to continue their occupation of tribal lands under the guise of extracting "clean coal," which does not exist. Ignoring protests from Dineh and Hopi communities and their allies, the U.S. Government (Office of Surface Mining) has permitted Peabody Energy to extend its massive strip-mining operations until 2026 or

deeply dependent on our relationship to Mother Earth. Victory in protecting and reclaiming the Earth will require a broad movement that can help bridge cultures, issues and nations.

This caravan is an important opportunity for people of all backgrounds to listen and work with the families of Black Mesa to generate more awareness about how relocation laws & coal mining need to be stopped, that these communities deserve to be free on their ancestral homelands. The caravans are an important step in coming together to strengthen our solidarity and to protect Black Mesa and our Mother Earth for all life.

There are many different ways to support

is imperative you understand the situation before offering aid, many of the people at Black Mesa have been forced out of self sufficiency and into work for Peabody. Your actions at Black Mesa should by no means contradict the desires of the Dineh elders as they remain on site resisting after support is gone. By assisting with direct, on-land projects you are helping families stay on their ancestral homelands, which are being illegally occupied by an environmentally rapacious mining industry.

We also strongly urge participants to attend or organize regional meetings. Caravan coordinators are located in Prescott, AZ Phoenix, AZ Flagstaff, AZ / Taos, New Mexico

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"The Big Mountain matriarchal leaders always believed that resisting forced relocation [would] eventually benefit all ecological systems, including the human race," says Bahe Keediniihii, Dineh organizer and translator. "Continued residency by families



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We are at a critical juncture and must take a stand in support of communities on the front lines of resistance now! Indigenous and land-based peoples have maintained the understanding that our collective survival is

deeply dependent on our relationship to Mother Earth. Victory in protecting and reclaiming the Earth will require a broad movement that can help bridge cultures, issues and nations.

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There are many different ways to support the Dineh and Hopi peoples. You can join one of the volunteer work crews, host or attend a regional organizational meeting in your area, Organize fundraisers or donate directly

If you wish to support Black Mesa on site, there is a lot to know in order to be adequately prepared and self-sufficient for your visit, which is a very remote area in a high desert terrain. Our Cultural Sensitivity & Preparedness Guide has crucial information about what to expect, what to bring, how to be adequately prepared, background history and cultural information. It

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We also strongly urge participants to attend or organize regional meetings. Caravan coordinators are located in Prescott, AZ Phoenix, AZ Flagstaff, AZ (Taala Hooghan Infoshop), Denver, CO, Ithaca, NY, and the Bay Area, CA. Keep in mind food, tools, and building materials are need for projects. For meeting locations, dates and to preregister and read the Cultural Sensitivity & Preparedness Guide visit www.blackmesais.org

*We can't wait to see you in November!

Please contact BMIS for guidelines prior to any fundraising in the name of Big Mountain and Black Mesa.

Next Stop-Infoshop

Compiled by PB Floyd

Every year while the *Slingshot* collective is making the organizer, we call all the infoshops listed in our radical contact list to make sure they are still there and to try to find out about new contacts we should list. These conversations are a particularly amazing and fun part of the whole process — there are so

Peace Nook – Columbia, MO

They are a non-profit bookstore that also features fair trade and organic items with a community meeting space in back. Proceeds support the local Peaceworks group. 804-C E. Broadway, Columbia, MO 65201, 573-875-0539.

Peoples' Action for Rights and Community - Eureka, CA

Fordsburg, South Africa, 2033, Email: zacf@zabalaza.net, www.zabalaza.net Phone: 00 27 84 946-4240 (from abroad) 084 946-4240 (locally)

Corrections to the 2010 Slingshot organizer

As soon as we took it to the printing press, we got these changes / corrections:

- The address we printed for the Evergreen

Code Enforcement officials on March 17, they are still active as an organization. In June, they completed construction on Austin's first code-approved composting toilet on the 9.8 acre former brownfield they have been working to clean up since 2004 with a \$200,000 EPA grant. According to the Rhizome press release, "The toilet is built atop two separate waterproof concrete vaults. When one vault fills up, operation switches to the other side. The human waste is given one year to decompose which guarantees the resultant soil is safe for growing food for human consumption, though fertilizing fruit trees is more common. At the end of the year, the material is tested to verify the absence of fecal organisms. Rhizome Collective co-founder Scott Kellogg and Dr.

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The 2010 organizer (available now) has a bunch of new listings and corrections. We always get some info right after we go to press, so that the organizer's info is obsolete even before it gets published. Here's what we have so far. For up to date info, check our on-line contact list: <http://slingshot.tao.ca>. Happy trails.

Collective for Arts, Freedom and Ecology (CAFE) - Fresno, CA

An infoshop that hosts shows, Food Not Bombs on Sunday, radical mental health night, self-defense classes, art, and a womyn's night. Check them out at: 935 F Street Fresno, Ca. 93706, (559) 485-3937, www.cafeinfoshop.org

Peace Nook - Columbia, MO

They are a non-profit bookstore that also features fair trade and organic items with a community meeting space in back. Proceeds support the local Peaceworks group. 804-C E. Broadway, Columbia, MO 65201, 573-875-0539.

Peoples' Action for Rights and Community - Eureka, CA

They have office and meeting space for groups like Redwood Curtain Copwatch. They are now in a new location: "Q Street alley, between 3rd and 2nd Streets. Take 3rd to Q St. heading toward 2nd, take right into the alley and look for the PARC signs on the carport." Or mail: 1617 3rd Street Eureka, CA 95501 (707) 442-7465, website: parc.2truth.com, peoplesarc@gmail.com

Zabalaza Anarchist Communist Front (ZACF) - South Africa

Slingshot would like to have some radical contacts / infoshop listings in Africa, but at the moment we aren't aware of any infoshops there. The Zabalaza folks organize some events and although they don't have a physical address, you can contact them if you're going to be traveling in Africa. If anyone learns of any physical address we should list, please let us know. Postnet Suite 47, Private Bag X1,

Fordsburg, South Africa, 2033, Email: zacf@zabalaza.net, www.zabalaza.net Phone: 00 27 84 946-4240 (from abroad) 084 946-4240 (locally)

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- The address we printed for the Evergreen Infoshoppe in Olympia, WA is wrong. They are actually at: Sem 1, Room 3151 Olympia, WA 98505, 360-867-6574. Their real / new name is: Sabot Infoshoppe.
- We by mistake listed ACRE (Action for Community in Raleigh) and their address. In fact, they had to shut down after a crackdown from the city. We hope it won't be a problem that we listed them by mistake - please do not go there looking for a public space.
- Confluence Books in Grand Junction, CO has moved to a new address: 749 Rood Ave Suite (A), Grand Junction, CO 81501. The Confluence Collective House is now the Bad Water Flats Collective and is still at: 629 Ouray Ave. Grand Junction, CO 81501

Infoshop Gossip — lips are wagging

Although the Rhizome collective in Austin, TX got evicted from the warehouse space they had occupied for 9 years by City of Austin

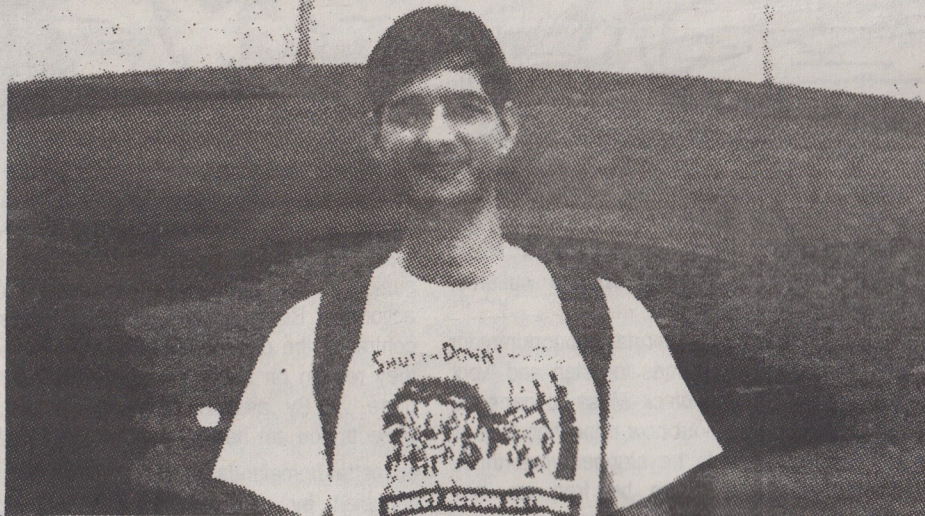
Code Enforcement officials on March 17, they are still active as an organization. In June, they completed construction on Austin's first code-approved composting toilet on the 9.8 acre former brownfield they have been working to clean up since 2004 with a \$200,000 EPA grant. According to the Rhizome press release, "The toilet is built atop two separate waterproof concrete vaults. When one vault fills up, operation switches to the other side. The human waste is given one year to decompose which guarantees the resultant soil is safe for growing food for human consumption, though fertilizing fruit trees is more common. At the end of the year, the material is tested to verify the absence of fecal organisms. Rhizome Collective co-founder Scott Kellogg and Dr. Lauren Ross of Glenrose Engineering worked with the City for nearly four years to obtain the necessary permit for the construction of this composting toilet. Composting toilets are progressive, innovative resource recovery systems that use no water and safely compost human wastes into a benign and beneficial soil amendment. Cover material, in this case dry sawdust, over each deposit ensures a balanced carbon/nitrogen ratio (c/n ratio) to stimulate the composting process as well as abating smells associated with traditional outhouses and sewer and septic systems. This first step in developing infrastructure on the field opens the doors of possibility for the future use of the space. While the Collective is of course always taking monetary donations, there is now a second way to make a donation, affectionately referred to as #2." Check out rhizomecollective.org.

Resistance *and* Recuperation

believe in feminism". He was in Argentina during the bank crash. Nicaragua. He's been heavily involved in the anti-globalization movement. Pretty much almost all of the major mobilizations from the summit-hopping heyday, he was always there. He was a fixture. He also cared deeply for nuclear disarmament, and was arrested protesting the Afghan/Iraq War. The cops got so used to arresting him for San Francisco Food Not Bombs they would stop their cars and greet him with enthusiasm.

D: I remember he would love squatter christmas, which is the time when the students leave their "trash" at the end of the semester to go home. Are there any memorable garbage finds he seemed particularly proud of?

Tristan



G: Oh, I don't know. Sometimes he attached value to the most absurd things. I remember when we first started dating, and I was checking out his room full of weird stuff, I noticed he had a whole shelf full of bubbles.

he's that kind of pain in the ass — I mean highly principled — vegan. So, he's watching this pot of soup all day, and it's almost ready and it's perfectly vegan, and he's licking his lips and then all of a sudden they drop a whole cow's leg in the pot! And he says "Wait! Wait! you said no meat!" and his friend says, "What? Not meat, flavor."

D: The people of Ni'lin and surrounding villages have suffered heavy casualties in their resistance to the separation barrier. A surprising thing I've noticed from videos of past demonstrations is the involvement of children in the struggle, which indicates to me the deep threat their community is facing. What are the demands of their movement? What does the Wall represent to their current way of life?

G: The Wall is an escalation of the Military Occupation which dominates every facet of life for Palestinians. To live under an occupation with no end in sight is an impossible situation. Villages that have organized to resist the wall

bring it closer psychologically to the Israeli people? Or does it force them to distance themselves from it even further? Does it seem like the average person there is unaware of the plight of Palestinians, or are they aware of the atrocities and simply justify it as necessary to their national security?

G: I don't understand Israelis. Invariably the first thing out of every Israeli's mouth when they hear what happened to us is, "What were you doing there?" Most people here don't know what's happening in the Occupied Territories, but more importantly than that, they don't want to know.

D: What is the experience of Israeli anarchists living in a highly militarized, socially conservative society?

G: It's a difficult life for Israeli anarchists. First off, you have the draft. Every able bodied Israeli at the age of 18 (with exemptions for the ultra-orthodox) is expected to do several years of military service. The options are principled refusal (which means going to military prison), pretending to be crazy, or going along with it. Either way, this choice that they make as a teenager follows them around for the rest of their life. Those who opt out of the army have a very hard time getting jobs and are heavily stigmatized by mainstream society.

The struggle here is very high stakes. The activists I've known here (Palestinian, Israeli, and International) have been the most committed people I've ever encountered in my life.

D: When you see the weakness and debility Tristan's injury has caused him, what do you feel? What does "Justice for Tristan!" mean to you?

G: I have been profoundly affected by this experience. I feel like shit all the time.

Continued from page 3

from the Israeli anarchist community?

G: We've gotten a lot of support not just from the Israeli anarchists, but also from their families. They cook for us, visit us, help us with translating, transportation, and countless annoying logistical things. They have been wonderful, which is a good thing because my relatives here have completely disowned me, and our Palestinian friends can't get across the border. Without the support and friendship of the Israeli anarchist community, we would be totally fucked.

D: There were a number of demonstrations across the U.S. and the world expressing street solidarity with Tristan in the days following his shooting. Do you feel these played a role in exerting political pressure against Israel to provide medical care?

G: The solidarity demonstrations have been very important. Tristan and I went out into the streets for Carlo Giuliani killed in Genoa and Brad Will killed in Oaxaca, and I'm glad that our community has come out for us. There may come a time when we need to start the demonstrations again. Please support us if we call.

D: What kind of medical support is he going to need long-term?

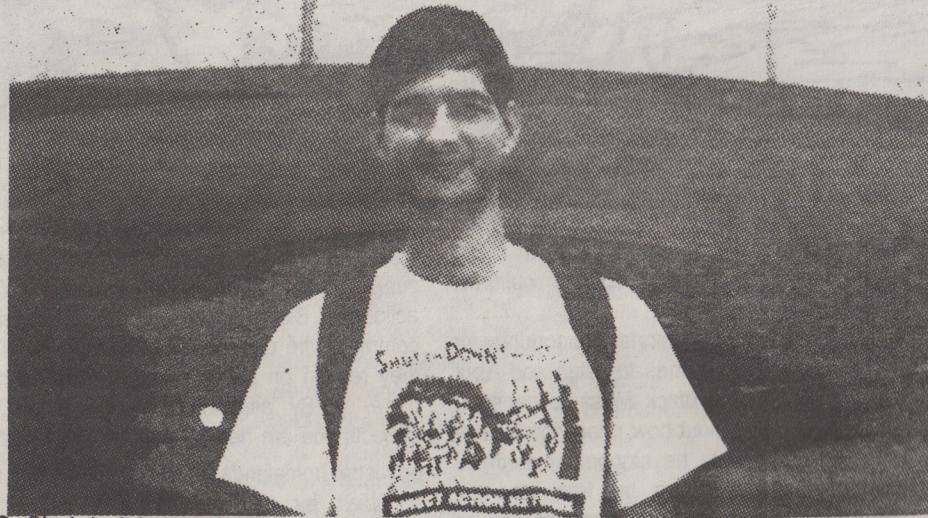
G: Fuck if I know. But whatever it is, it's going to be expensive.

D: What are the best ways for someone Stateside to support him?

G: The most important thing is to mobilize for justice and continue the Struggle. In smaller ways, we try to keep Tristan company here

memorable garbage finds he seemed particularly proud of?

Tristan



G: Oh, I don't know. Sometimes he attached value to the most absurd things. I remember when we first started dating, and I was checking out his room full of weird stuff, I noticed he had a whole shelf full of bubbles-children's bubbles- that he saved because he figured he could bring them to a Reclaim the Streets type party sometime, although I never saw him actually take them anywhere. And on the shelf he had several jars marked "BAD". So he had found these children's bubbles in the trash, tested them, seen that several jars didn't work, labelled them as "BAD", and then lined them back up on the shelf! We tested them again and indeed they were BAD bubbles. Grudgingly, and I think it was only because we were a new relationship and he was still trying to impress me, he got rid of the "BAD" bubbles.

"WITHOUT THE SUPPORT AND FRIENDSHIP OF THE ISRAELI ANARCHIST COMMUNITY, WE WOULD BE TOTALLY FUCKED"

D: He's been a committed vegan for 10 and a half years, travelling to other countries

tracing. What are the demands of their movement? What does the Wall represent to their current way of life?

G: The Wall is an escalation of the Military Occupation which dominates every facet of life for Palestinians. To live under an occupation with no end in sight is an impossible situation. Villages that have organized to resist the wall being built through their land have been incredibly courageous. They've made important gains, and have also suffered a high price. The Occupation affects everyone, including children. It's not uncommon to see young boys at the demonstrations.

D: In the time you spent in Palestine, what were the wishes of the Palestinians you met? What is their general attitude towards international activists?

G: We were here for only about a month before Tristan was shot, and our time was divided between Palestine solidarity work and hanging out with internationals and Israeli anarchists. I don't feel qualified to speak for Palestinians, although some things are obvious. This is a struggle for national sovereignty and self-determination. There are people who will tell you that the Israel-Palestine conflict is infinitely complicated, but it's not. They want reasonable things, like basic freedoms and control of their land and resources.

A large part of this struggle is invisibility and the general anti-Arab racism of the Western world. Internationals are very welcome. You will be fed until you can't walk, you will marvel at the Arabic language, the beauty of the land, and you will make friends. But it's dangerous

D: What is the experience of Israeli anarchists living in a highly militarized, socially conservative society?

G: It's a difficult life for Israeli anarchists. First off, you have the draft. Every able bodied Israeli at the age of 18 (with exemptions for the ultra-orthodox) is expected to do several years of military service. The options are principled refusal (which means going to military prison), pretending to be crazy, or going along with it. Either way, this choice that they make as a teenager follows them around for the rest of their life. Those who opt out of the army have a very hard time getting jobs and are heavily stigmatized by mainstream society.

The struggle here is very high stakes. The activists I've known here (Palestinian, Israeli, and International) have been the most committed people I've ever encountered in my life.

D: When you see the weakness and debility Tristan's injury has caused him, what do you feel? What does "Justice for Tristan!" mean to you?

G: I have been profoundly affected by this experience. I feel like shit all the time.

There will be no justice for Tristan. Our best hope is a harm reduction approach, trying to make this situation as least bad as possible. This includes access to top quality medical care for the rest of his life, accountability for those personally responsible, and errr...ending the occupation?

D: Would he be alive right now if he were Palestinian?

G: No. We would have gone to Ramallah Hospital and he would have died, like Basem who was killed with the same high velocity tear gas canister that injured Tristan. He is missed dearly by Palestinian and Israeli peace activists alike.

D: What do the Israeli nurses think of your activism? Do you find yourself biting your tongue in the interest of ensuring adequate healthcare?

G: Some people here know who we are, others don't. During the ICU time I was a completely traumatized lunatic and I wasn't eating or sleeping and I was doing all kinds of creepy PTSD things. I used to think that every lazy nurse or uncaring doctor was a self-appointed agent of the state here to finish the job. They used to call security on me about once a week. Now I'm less crazy, no one's called security on me in months.

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BEFORE A DEMO AT NI'LIN. PHOTO BY TRISTAN



and surround him with comfortable, familiar things. Writing letters or sending photos, posters, art or music that he might recognize or enjoy helps keep Tristan tethered to his old

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D: He's been a committed vegan for 10 and a half years, travelling to other countries where such dietary restrictions are a little bit unreasonable. What kind of weird food has he eaten in the name of keeping veg? This could also be expanded to generally rotten nasty food he's eaten for the sake of not letting it go to waste.

G: Tristan was born with almost no sense of smell and therefore a greatly reduced sense of taste. I've seen him eat the craziest, most unreasonably rotten things, and love it. He normally keeps a special spoon in his pocket so he can scoop vile rotting things up everywhere we go and eat them. He'll eat things out of the compost pile! Sometimes he's not even hungry, he just considers it his solemn duty somehow.

But on travelling: One time, towards the end of the war, I think in El Salvador, he was in the mountains with the guerillas. He was watching a pot of soup being cooked for hours trying to see what they were putting in it. He was so hungry. Everyone was hungry, and what food there was he sometimes wouldn't eat because

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D: As a Jew, do you see any parallels between the atrocities of the Holocaust and the situation in Palestine?

G: I see that in Israel the right wing exploits the Holocaust at every turn, and then attacks anyone on the left who tries to draw parallels between the vicious right wing militarism of the Israeli State and the right wing militarism of places like Nazi Germany, Stalinist Russia, etc. The bottom line is that Israel does not get a free ride to human rights abuse because of Jewish suffering in World War II.

D: There seems to be a certain difference in the militarized societies of the U.S. and Israel. The U.S. fights its wars of conquest abroad and, with the help of corporate media, largely out of view of the American public, making it easy for the average person to claim ignorance, whereas the conflict in Israel is played out much closer to home. Does this geographical closeness

help to a human resolution approach, trying to make this situation as least bad as possible. This includes access to top quality medical care for the rest of his life, accountability for those personally responsible, and errrr...ending the occupation?

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D: How has your life been as his constant caregiver and companion? Frustrating, rewarding, both?

G: I believe that eventually life will get better than this for both of us. It's a very difficult situation, not just because he got shot in the head, but because Tristan came to the Rehabilitation Center and got worse. Everyone else is getting better, and he's gotten worse.

We waited a long time for a surgery to address the medical complication that was ruining our lives. He's improved since the surgery, but has suffered other complications. Eventually, the stars will align in the correct way and we'll be able to get on with the Rehabilitation process. But it's been very slow going, and for better or worse, my health and well being is very interconnected with Tristan's.

D: When did you make the decision to stay with him through the hospitalization process?

G: Of course I would stay with him.

D: What kind of support have you seen

BEFORE A DEMO AT NI'LIN. PHOTO BY TRISTAN



and surround him with comfortable, familiar things. Writing letters or sending photos, posters, art or music that he might recognize or enjoy helps keep Tristan tethered to his old life and his old self. It's important in that way, and also it helps to improve our quality of life here and keep things interesting. (The best kinds of letters are not of the "sorry this terrible atrocity happened to you, free Palestine!" sort, but are personal anecdotes that are interesting or funny. We have quite a lot of freedom about what art to put on the walls of his hospital room and what music to play, but we try to keep his room a space free of police violence or allusions to police violence. And we can't afford to alienate anyone who works here with free Palestine propaganda.)

Of course there's also the money thing. Money helps, benefit shows help and it'll make a big difference to us, but we'd rather have you out in the streets.

Letters, photos, stories, and bad jokes about Ronald Reagan can be sent to Tristan Anderson c/o

Jonathan Pollak
10 Elazar St.

Tel Aviv, 65157 Israel

BREAKING DOWN THE MARKET IN OUR HEADS

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Continued from page 1

ecological forces as resources to be managed or appeal to a cost-benefit analysis of environmental destruction as a way to pass environmental laws and encourage green business practices, the very logic that led to these crises remains unquestioned and utterly shapes our thinking about how to address them. As if by seeing the whole environment as a dwindling commodity to be hoarded and made valuable through the market, we can somehow save it.

The most stunning success of capitalism has been the way that it has extended the sphere of the market into almost every aspect of our lives, expanding well beyond material reality and getting applied to the way that we conduct our emotional life. Friend, neighbor, and family relationships are commonly mediated by its logic of treating any good will as a scarce commodity. People are scared into thinking that what is scarce includes even our own ability to transform ourselves and each other through love. In this way gifts are turned into debts, kindnesses into credit, and interactions into transactions.

It's not that we consciously live our lives in such a callous manner but that it becomes very easy for this kind of thinking to insinuate itself as pragmatic realism and for the logic of passionately engaging with each other and ourselves to be downplayed as naïve idealism. When we are asked to operate as efficient

producers and consumers in so much of our lives it becomes difficult to imagine relating to each other differently.

Nature itself hardly responds to scarcity with calculated efficiency, it often responds with wasteful abundance that is impermanent and indiscriminant. Anyone who has watched rotting fruit drop off a tree and realized that it has been feeding all manner of life for weeks knows this. It is in that kind of joyous wastefulness that beauty and love can blossom and grow. Calculated relationships wither, no matter how strategically beneficial

Bad Faith versus Community

In the first part of his book, *The Gift*, Lewis Hyde draws a distinction between a market economy where goods are traded with anyone as commodities and a gift economy where goods and services are given and received between people, creating or signifying connection and allowing excess to flow to those in need within a community. A meal cooked, a creative work, or a market commodity can all be gifts to the extent that they are given and received rather than being bought and sold.

energy as scarce or their capacity for creativity and love as limited.

It is not, however, as simple as market logic bad, gift economy good. There are moments when it is useful to be able to interact with a person without being drawn into a relationship with them and a gift economy only works in the context of a relationship that is being created and sustained in good faith. Good faith is not something that can be brought into existence by force of will, it must be built. Trying to define all possible interactions as either gift exchange or commodity exchange quickly becomes

It is important to remember that these modern scarcities have been created by the extension of market logic into the environment itself, each new crisis is used as an excuse to expand the jurisdiction of the market system of value.



they are, relationships born out of the joyful giving of affection and honest desire for connection thrive and produce fruit in ways that were inconceivable when the seed started sprouting.

In a gift economy there is no strict accounting, there does not need to be because you are dealing with people that you have a relationship with and the actual material that changes hands is only a part of what is happening; social connections are also strengthened. Gift economies work when good faith is assumed on both sides and come into crisis when the relationships they depend on are strained or forced.

An economy of market exchange operates most efficiently between strangers under the assumption of bad faith. Bad faith is the belief

confining. Nonetheless, getting rid of capitalism means leaving behind the logic that feeds it, it means learning to shrink the areas of our life that are governed by the market and expand the areas that are buoyed by good faith relationships and fed with gifts. When the sphere of the market shrinks to the point that it is not much more than a process used for negotiating barter with strangers, it becomes something that is no longer capitalism. When the relationship networks expressed through gift exchange grow to the point where people trust the strength of their community, the

COPS Provoke Violence:

4 FREE FELONIES

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An economy of market exchange operates most efficiently between strangers under the assumption of bad faith. Bad faith is the belief that all parties are involved for their own narrow material gain and, left to their own devices, would be cruelly indifferent to each other. Hyde connects this assumption of bad faith explicitly to a desire for authority and the presumption of scarcity: "Out of bad faith comes a longing for control, for the law and the police. Bad faith suspects that there is a scarcity so great in the world that it will devour whatever gifts appear." (p. 128)

The assumption of bad faith produces more bad faith and leads to actions and attitudes that warrant continued ingratitude and mistrust. It is an inherent part of the culture of capitalism and as such, can seem impossible to change, but it is something that can be addressed and made less powerful on the scale of our actual lives by people who do not view their relationships as strategic, their emotional

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In the meantime, figuring out how to live in the presence of scarcity, without allowing fearful thinking to dominate our lives and learning how to exist in broken communities without retreating to an isolated place that views everybody else's motives with bad faith are difficult emotional things to do. They require creating a culture that does not tolerate market logic; that is infused with the fermented juices of abundant emotional life. The more that we can be honest with ourselves and each other about the ways in which we are affected by ugly systems of power and control, the more likely we are to be able to forge that kind of culture in a lasting and meaningful way. The way forward cannot be found, it must be created by each person through a process of engagement.

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4 FACE FELONIES

By Dee

Jason Ahmedi, Patrick Lions, Max Harris and Emily Vanderlyn are four protesters unjustly arrested during the March 16th Tristan Anderson and Palestine Solidarity demonstration who currently face felony charges of lynching and assault on an officer and misdemeanor obstruction and resisting arrest. They are asking the activist community for support at court appearances as their case comes to trial.

As the demonstration was culminating to a peaceful close outside the Israeli consulate, San Francisco police officers surrounded the crowd. They soon began to punch, kick and club protesters indiscriminately and without orders of dispersal or verbal warnings. One

protestor was clubbed in the ribs and arrested with unnecessary force. Another received nine staples after being clubbed in the head with an overhand swing that clearly violates the SFPD's crowd control regulations. This is yet another example of the police brutality that we all face, especially in the face of ever-increasing political oppression towards those raising their voices. The arrestees have said that the unprovoked, politically motivated violence of the police will not deter them from pursuing civil litigation for wrongful arrest and police misconduct. One protester's charges have already been dropped. Supporters are currently organizing a campaign to pressure district attorney Kamala Harris to drop the charges for the remaining defendants.



THE

2010 Slingshot



ORGANIZER



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Repple calendar

October

October 17-18

Seattle Anarchist Bookfair – Underground
Events Center www.seattleanarchist.org

October 17 • 11 am

Anti-war march and rally – UN Plaza SF

October 22 • 7 pm

Book release party for Slingshot's new book,
People's Park Still Blooming. Modern Times
Books 888 Valencia, SF

October 22

14th National Day of Protest to stop police
brutality, repression and the criminalization
of a generation

October 24

International day of Climate Action 350.org

October 25 • 9 am – 6 pm

Westfest – 40th anniversary of Woodstock
music festival. Speedway Meadows,
Golden Gate Park SF

October 30 • 6 pm

San Francisco Halloween Critical Mass bike
ride. Dress up - Justin Herman Plaza

November

November 1

World Vegan Day www.worldveganday.org

November 7 • 7 pm

Book Party "Father Bill: Reflections of a
Beloved Rebel" Berkeley Unitarians 1924
Cedar at Bofelia www.bfuu.org

November 14 • 7 pm

Art as Propaganda Workshop series:
Fashion as Protest and Inspiration: Queer,
Punk and Freak Fashion @25 Larkin St.
#202 SF www.radicalwomen.org

November 21-28

Caravan in Support of Communities on the
front lines of resistance at Black Mesa, AZ
928-773-8086 www.blackmesais.org

November 20-22

Mass Mobilization to Shut Down the School
of the Americas Ft. Benning, GA soaw.org

November 27

Buy Nothing Day – protest consumerism
everywhere! buynothingday.org

November 30

Mass global action to stop climate change.
Lots of cities - actionclimatejustice.org

December

December 7 - 18

Global protest against false solutions at the
United Nations Framework Convention on
Climate Change in Copenhagen, Denmark –
pick a protest in your local area

December 13 • 4 pm

Slingshot new volunteer meeting 3124
Shattuck Ave, Berkeley 510 540-0751

January, 2010

January 16 • 3 pm

Slingshot article deadline for issue #102 –
3124 Shattuck Ave. Berkeley

February

February 10-15

Protest the 2010 Winter Olympics in
Vancouver, BC Canada. Convergence of
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SLINGSHOT

Free

Issue #101
Autumn, 2009

